K Peckitt (W.)

THE

WONDERFUL

LOVE OF GOD

TO MEN:

OR,

HEAVEN OPENED IN EARTH.

"*Glory be to GOD in the Higheſt.*
On Earth Peace.
Good-Will towards Men."

"O Come hither,
And behold the Works of GOD;
How *Wonderful* He is in His doings towards the Children of Men.
"Whoſo is wiſe will ponder theſe things; and they ſhall *know* the loving-kindneſs of The LORD."

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THE

WONDERFUL LOVE OF GOD.

JÆSUS CHRIST,

Our LORD and SAVIOUR, *ſaid,*

After this manner, therefore, pray ye:

OUR Holy FATHER, (Which, art in Heaven) Hallowed be Thy Name. Thy Kingdom come; Thy Will be done in Earth, as it is in Heaven. Give us this day our daily bread: and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation, but deliver us from evil. For Thine is the Kingdom, and the Power, and the Glory, for endleſs Ever. Amen. (1.)

And He alſo ſaid,

All Things (and all Power both in Heaven and in Earth (2.) are delivered to me of my Holy FATHER; and no man knoweth The Holy SON, but The Holy FATHER; neither knoweth any man The Holy FATHER, ſave The Holy SON, and he to whomſoever The Holy SON will reveal Him. (3.)

The time cometh when I ſhall no more ſpeak to you in proverbs, but ſhall ſhew you plainly of The Holy FATHER: at that day ye ſhall aſk in My Name. (4.)

I am The Reſurrection and the Life. (5.) And have the Keys of Hell and of Death. (6.)

And what I ſay unto you, I ſay unto all, Watch. (7.)—Watch ye, therefore, and pray always; that ye may be accounted worthy. (8.)

For in Him we live, and move, and have our being:—we are alſo His offspring. (9.)

Can any hide himſelf in ſecret places that I ſhall not ſee him? ſaith The LORD. Do not I fill Heaven and Earth? ſaith The LORD. (10.)

Thus ſaith The LORD The King of Iſrael and his Redeemer The LORD of Hoſts, I am The Firſt, and I am The Laſt; and beſides ME there is no GOD:—I know not any. (11.)

Unto Thee, O GOD, do we give Thanks, yea unto *Thee*, do we give Thanks; for that Thy NAME (or Holy PRESENCE) is near, Thy wonderous Works declare. (12.)

(1) Matt. vi. 9, 10, 11, 12, 13.
(2) Matt. xxviii. 18.
(3) Matt. xi. 27.
(4) John xvi. 25, 26.
(5) John xi. 25.
(6) Rev. i. 18.
(7) Mark xiii. 37.
(8) Luke xxi. 36.
(9) Acts xvii. 28.
(10) Jer. xxiii. 24.
(11) Iſa. xliv. 6—8.
(12) Pſalm lxxv. 1.

GOD,

THE HOLY FATHER,

IS an Eternal, Immutable, beatifically Glorious, Immaterial, Living, Incomprehenſible, Holy MAJÆSSENCE.

Who, by His Perfection of Strength of holy Attributes, (of Love, in Inclination; of Goodneſs, in Deſire; of Wiſdom, in Judgment; of Juſtice and Mercy, in Will;) as meet, unboundedly origineth all efficacious Knowledge, and eternally retaineth every idea of His Perfection; of His Truth; and of His Power; in Himſelf: ever dwelling in Heaven (The Holy Head), the moſt high, immenſe, and beatific Sphere; central of all ſyſtems diſpoſed through the infinite Univerſe.

Who, as The original Fountain; from His Perfection, agreeable to His Truth, and by His Power, from Himſelf, in Heaven, eternally diffuſeth and refluenceth, in refulgent Glory of His BEING, in active, holy eſſences: and alſo in Earth (The Holy Body),

diffuſed in paſſive, material particles; by the like, exintermediate, enlivening, extending, and retaining, the ſame in potential, holy eſpirits.

And Who, in, of, and by, them is eternally creating, ſuſtaining, and diſpoſing, all Things agreeable to His Wiſdom, in Righteouſneſs; in all degrees of perfection, around the Preſence of His HOLINESS; reſpectively, in Heaven, and in Earth: and therein ſanctifying, governing, and glorifying, reſpectively, all His obedient Works: according to the good pleaſure of His Will, by His Holy WORD, and by His Holy POWER.

GOD,

THE HOLY SON,

(and) The WORD of The Holy FATHER,

IS the like equally Eternal, Immutable, beatifically Glorious, Immaterial, Living, Incomprehenſible, Holy MAJÆSSENCE; only begenerate from the Will and off The BEING of The Holy FATHER: is the perfect Image, proceeded, and is eternally diſtinct, from The Holy FATHER.

Who, as He is GOD; to Him is given, of The Holy FATHER, all Holy MAJÆSSENCE or GLORY or AUTHORITY, and all Perſons or Beings or Powers, and all Kingdom or Dominion or Space, both in Heaven, and in Earth; and which He infinitely poſſeſſeth, and eternally enjoyeth.

And, all efficacious Knowledge, is of The Holy FATHER, from the eternal begenerating alſo irrevocably given to Him; and which, He occaſionally receiveth: ſo what, and whenſoever, The Holy FATHER in

His Wiſdom willeth, and alſo, whatſoever He reverently willeth of The Holy FATHER, by The Holy GHOST, it is of, and from, The Holy FATHER lovingly given, and proceedeth in, and with, The Holy GHOST, to Him.

And Who, by His Perfection of Strength of holy Attributes, therefrom, and from His ideas of all beings, words, and works, as meet, in Himſelf, origineth, and from Himſelf, accompliſheth, in Righteouſneſs, every degree of perfection that He willeth. He willeth not any thing, at any time, but what is eſſentially neceſſary; and that is agreeable to The Holy FATHER's Knowledge and Will: (therefore all Things are poſſible to His Will) accordingly ſo, He perpetually and eternally obtaineth, defineth, and retaineth, of infinite Knowledge.

Notwithſtanding ſo in reſpect to Himſelf as GOD, yet, as The Holy SON, He ſo receiveth all His Perfection and Honour from, and in ſubordination to, the Will of The Holy FATHER.

The Holy SON when, and as, agreeable to the purpoſe of Divine Wiſdom, aſſumeth

to Himſelf, and changingly re-aſſumeth, natureth, enableth, and qualifieth, inſtantaneouſly, or in time, of the potential, holy eſpirits of The Holy FATHER, a prudent, rational, ſenſible, living, eſſentialific Eſoul, a ſenſitive, living, eſſentialific Eſpirit, and a living, eſſentialific Body, in one Perſon (His moſt immediate Inſtrument): in the midſt of Angels (His immediate Inſtruments): in Elements (His near, more, and moſt, diſtant Inſtruments).

This Divine BEING, in Perſon, The Holy FATHER, as His Wiſdom judges meet, ſo initiateth and ordaineth, with, and by, His Holy GHOST, with all-ſufficient of Truths, and Powers; and ſendeth from the moſt high empyerial Throne of Eminence of His HOLINESS, as His moſt right Repreſentative, and voicable Mouth; by *Word*, To Create. To give His Laws. To Redeem. And to Judge.

GOD,

THE HOLY GHOST,

(and) The POWER of The Holy FATHER, and of the Holy SON,

IS the like equally Eternal, Immutable, beatifically Glorious, Immaterial, Living, Incomprehenſible, Holy MAJÆSSENCE. In divers Gifts or Meaſures ſent, as Divine Wiſdom judges meet (being the unerring Meſſenger of Truth and Power), and proceedeth from the Will and off the BEING of The Holy FATHER, or, from the Will and off the BEING of The Holy SON; Their perfect Image; then diſtinct from Them, and from each other Meaſure of Himſelf.

Who, reſpectively, hath innate Perfection of Strength of holy Attributes; and poſſeſſeth all-ſufficient of original Truths, and Powers, adapted and diſpoſed to each Office, and Work: and, as meet, Willeth and Accom-

pliſheth, if not oppoſed or hindered by the inattentive, impatient, or indolent, free-will of His creatures, every determinate degree of perfection and righteouſneſs, in and by them.

Theſe Divine Meaſures or Minds in perfect Unity, are but One Holy GHOST in reſpect off The Holy FATHER, and off The Holy SON; but Who, with Them are One univerſal Mind of Love, Truth, Will, and Power: and Whom, though diſtinct in BEINGS, yet in Divine Eſſence are but One all-powerfully Great ſelf-exiſtent GOD ORIGINAL or Holy FATHER, of all Things.

All thoſe holy Gifts of Strength, of Truths, and of Powers, in and with The Holy GHOST, that The Holy SON ſo receiveth, the ſame He diſcretionally diſpenſeth, on ſuchwiſe, and at ſuch times, as is agreeable to the purpoſes of Divine Wiſdom, in and with The Holy GHOST; Whom He ſendeth from Himſelf to perform and fulfil the Will of His Holy FATHER.

From the Will of The Holy FATHER, and from the Will of The Holy SON, This The Divine MAJÆSSENCE proceedeth

forth to act; being the Creator, and Sustainer, the Enabler, and Qualifier, the Examiner, and Sanctifier, and the Director, and Perfecter, by *Power*, of all Things respectively, through Infinity.

Also, in and by His obedient, and re-obedient, Creatures, (created by Him in whatsoever degree of perfection, as His most immediate Instruments) when His Wisdom willeth, His all-good, wise, and powerful, Operation acts, to fulfil the Determination of The Holy WORD of The Holy FATHER.

Therefore, as He is GOD (The unerring Witness), not any thing is withholden from Him that He willeth of The Holy FATHER, by The Holy SON, or for The Holy SON's sake, for the person in whom He dwelleth; because, He discretionally willeth that *only* that is just and necessary.

And, by Him (The perfect Witness), Who, is accordingly in every being, and in every place, where, and as, necessary, (and where He is, there is Heaven also) The Holy SON,

unerring, ſearcheth the depth and ſecrets of good, and evil, of all His creatures.

Theſe Meaſures of Holy MAJÆSSENCE, if, and as, Divine Wiſdom judges meet, re-unite in One BEING; and with The Holy FATHER; or with The Holy SON.

THE HOLY FATHER,

Agreeable to His loving Inclination, was pleaſed to determine to create for His paternal regard alſo, by Meaſures of His Holy MAJÆSSENCE, through and by His well-beloved Holy SON, living ſenſitive rational intelligent and extelligently ſocial prudent Beings, in the image of GOD; to be holy miniſters to Himſelf, to His Holy SON, and to His Holy GHOST.

To behold, love, and reverence, His glorious, Holy BEING; to contemplate and admire the infinite variety of Effects of His holy Attributes; to pray to Him for ſufficient of Truths and Powers to obediently ſerve, and imitate His Love; and for their happineſs, to return Him Praiſes: that ſo, He might enjoy the paternal Pleaſure in beholding the fruits of His HOLINESS in and by them.

To the Accompliſhing of this amiable Purpoſe, He was accordingly Pleaſed by His Holy WORD, and the Operation of His Holy POWER, to create progreſſively, of His potential holy eſpirits (diſpoſed in divers orders, areas, and powers), thoſe Beings: (which

yet, through freedom of will, of themſelves, are liable to error and ſin) with all things appertaining: Agreeable to His moſt loving wiſe and generous Mind.

Theſe orders of holy eſpirits ſo diffuſed alſo through the Vaſtneſs of the terreſtrial Univerſe, are called the Elements: each one, in theſe orders reſpectively, is of the moſt perfect form, ſolid, yet elaſtic, ſubſtance: in area, wonderfully minute! but vary in proportion; and reſpectively named accordingly, from the greater, in area and power, to the leſſer; (yet equal in each order) Earths, Acies, Waters, Electaes, Airs, and Fires the leſs and alſo the leaſt.

The exindwelling eſſence of which reſpectively, hath innate the perpetual *virtue*, of life; *i. e.* a drawing externally of the other eſpirits to itſelf directly, called Attraction; and internally, its own body towards its centre, called Contraction: by which, on indenting contact mutually by other eſpirits, is produced an immediate effect within the circumference of its ſurface, called retaining

Impulſion. Or, when from indenting contact of eſpirits flying from projecting force upon it, then an inſtant effect perpendicular, or oblique, from its ſurface, called Refraction or Rebounding.

This virtue ariſeth from a reſpective centre within itſelf, and ſubſtance of its body, and is exerted from the ſame to, (or by contact of other eſpirits towards,) contact of other eſpirits, unto a reſpective certain diſtance, called its ſphere: the radious of which virtue proportionally decreaſes, as the ſquares of the diſtance increaſe, inverſely, from that centre.

Peculiarly, that of each Electa, Air, and Fire; the place on their reſpective ſurface the moſt influenced from that centre, is called its chief point of Attraction; and the oppoſite, where that virtue is the leaſt, its point of Remiſſion.

By theſe two oppoſite points, eſpirits reſpectively in their co-action *(as it were condeſcendingly, and obediently,)* moſt agreeably and mutually correſpond, and contactively adhere.

Alſo collaterally, (though proportionally leſs,) by this virtue of each eſpirit (even that

alſo of the leſſer, and leaſt, virtue) within its ſphere, it mutually attracts and retains its like; eſpecially more, thoſe of the ſtronger virtue; if not prevented by ſuch as are weaker, (that comes, or is brought, by Gravity, into contact) and which combines around upon its ſurface, *ſocial-like:* which alſo are held in reſt, and upon the pores formed by theſe, others of the ſame; or thoſe of different areas: and ſo on likewiſe; poſſible to the extreme of its ſphere.

By the intermediate means or contact of which, even theſe of the more, or moſt, extreme virtue, if ſo ſatiate, loſe affinity beyond; or, if not ſatiate, mutually retain proportionally, within, the extreme of their ſpheres, they of their like.

Yet, eſpirits of the weaker virtue, yield way on approaching contact of thoſe of the ſtronger virtue reſpectively, in degrees, according to the weaker part and diſtance from the centre of the virtue that cauſes them to combine, for the reception of theſe; till the reſpective ſpheres of each are full: and which, they are more eſpecially diſpoſed to do and receive by adapted degrees of dilation, by

the Fires in their flying ſtate: and if not full, then are received by their attraction, thoſe of the weaker virtue, till ſatiate.

Each Electa, Air, and Fire, is originally naturated additional, with the perpetual *elaſticity*, of life, called Rotation: *i. e.* a turning round its own axis: the more ſwiftly, when fluidly at liberty.

By this active force, conjunctly with its Attraction, on indenting-contact of the Fires, and of the Airs, upon the Electaes reſpectively; or of the Fires upon the Airs reſpectively, ariſeth alſo another effort of Nature or the perpetual *power*, of life: *i. e.* a throwing off tangently from its ſurface: producing reſpective diſtant effects; called (or from reſtraint, not ariſeth) Projection or Impelſion: or, when on indenting-contact, reflying from projecting force, then called Repelſion or Reprojection.

But, on indenting-contact from mutual attraction of Fires, eſpecially of equal areas, in their free ſtate, when they meet collaterally, then rectilinear, (rather) from their ſurfaces; called quitting Impulſion.

Otherwiſe, when they meet correſpondingly at their reſpective poles, they then connect into rays, and adhere: but in a weak degree, till ſeparated by any ſufficient force.

Earths, Acies, and Waters, as having the contracting and attracting virtue of life only, are called (*ſimply*, eſpiritual) bodys: but Electaes, Airs, and Fires, as poſſeſſing the rotating and impulſive powers of life alſo, retain the name of (*ſimply*, eſſential) eſpirits.

* * * * *

But, in the terreſtrial Univerſe, the ſpace unoccupied by (or before the Creation of) the reſpective ſolar Syſtems:

The Fires, by their attracting, rotating, and impulſing, coacting on each other, equally diffuſe, or diffuſed, themſelves through that ſpace, and conſtitute, or conſtituted, the Æther.

Within this Medium, the Airs, by their attracting, rotating, and impelling, force, coacting on each other by the Fires, rarify, or rarified, themſelves to diſtance, according to their power of impulſion.

Similar, within this duplex medium, the Electaes, by their more powerful, attracting,

rotating, and impulſing, force, coacting on each other by the Airs, and by the Fires, more widely diſtend, or diſtended, from themſelves.

The Waters, the Acies, and the Earths, within and by this triplex Medium, reſpectively proportionate are, or were, impulſed beyond their mutual attraction.

On ſuchwiſe, in this terreſtrial-heaven, theſe fluid bodys ſo, continue, or continued, in a ſtate of reſt, and theſe fluid eſpirits, in that ſtate of action only, remain, or remained, in Chaos, and Void, and in Darkneſs.

[*We bearing in mind that theſe orders of Elements are adapted in their areas with appoſite ſymmetry, and in their powers with correſponding force, we ſhall do well; for truly ſo they are!*]

Theſe elemental-eſpirits, by the attraction of their own innate eſſence, are able of coheſion; but can only be directed into reſpective form, or created into one, by the all-ſufficient attractive and contractive Virtue of The Divine POWER in the centre of them.

Beings reſpective, ſo formed or created, receive various gifts of ſtrength of qualifications, and abilities, from the Love of their indwelling Holy MAJÆSSENCE, to be as their own; and by which, of themſelves they are rendered capable of freedom, and able of action, in the reſpective ſervice they approve, or are appointed to and ordained, to perform.

Every one ſo adapted for the ſervice aſſigned it, if mortal, when that ſervice is finiſhed, or by accidental, or voluntary, cauſe premature, its life becomes extinct, it is ſubject to diſſolution; but the eſſential diviſion, is firſt effectual only by the all-ſufficient expanſive Power of the Divine POWER within it.

THE HOLY FATHER,

In His paternal, generous Love, gave and ſent from Himſelf of His Ordaining Holy POWER, to Initiate and Impower His Holy WORD to create Men; in the *ſimilitude* of His own Perſon; to act as *free-agents*, and to be proved thereby, (in Earth) for His *holy Service*: as ſuch, on obtaining Approbation, then, as holy Angels, to receive and enjoy perpetual felicity; after received to glory, in His Holy Preſence, in Heaven.

The Holy SON with this Ordaination, and in reverent Obedience, lovingly Acquieſcing thereto; withholding of His refulgent heavenly Glory, deſcended from His celeſtial Throne (with His miniſtering holy Angels) into *potential Chaos*; to fulfil the generous Will of His Holy FATHER:

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Conſequentially,
The Holy WORD *ſaid*,
Let Light Shine forth.

Agreeably ſo, His Holy POWER according in Goodneſs, in reſpective Meaſures as *terreſtrial-nature*, proceeded forth from His

all-prudent Judgment and Will, and Perſon, to the points in Space intended by His Wiſdom; where, by Their attractive Virtue (or Gravity) attracted, and received from within Their reſpective (extenſive) Sphere of the ætherial Fires; and by the attractive force of theſe, and with them, the Airs, the Electaes, the Waters, the Acies, and the Earths; ſo promiſcuous, to, towards, and ſurrounding, (yet in a void ſtate) Their reſpective Divine Preſence.

Eſpecially, attracting and retaining reſpectively of the firſt received Fires to a meet proportion more immediate ſurrounding; by the ſame Virtue, contractive into unity, they became created ſpherically into one Eſſence exin one Eſpirit; and, where neceſſary, cauſed inſtantly to rotate, each round its own axis; in reſpectively ordained direction, and degree of ſwiftneſs:

(*Inſtance* in this Syſtem; namely, that in the centre of the body of the Sun, thoſe likewiſe in the Planets, in the Satallites, and in the Comets) to be living Centres, of deſcending Gravity, rotating Elaſticity, and projecting Fountains of Heat.

The then ſucceeding Fires deſcending towards theſe central Eſpirits, (*inſtance* that of this planet) by attraction drawing, and receiving them on its ſwift rotating ſurface, by their (though weak) adherence; and its projecting power, they became impelled again into ſhining rays.

This force ſo acting firſt upon the Airs, by multirepeated projection and reprojection from them, theſe became highly expanded; and thereby equally diſtributed around, into an extenſive, elaſtic, globular, Sphere.

The other Elements by the ſame force, ſucceſſively became impulſed into order, according to their areas; then alſo formed ſurrounding concentric Spheres; namely, with thoſe, (the Fiery, and the Airy,) the Electric, the Watery, the Acitous, and the Earthious.

Equally at the ſame time, and in much ſimilar manner; as each Electa, in their Sphere ſuperadjoining, (with more attractive virtue in them) by that order of Nature come within the attracting diſtance or ſphere of each other, (though yet in a ſtrongly rarified ſtate, but gradually condenſing to a

determinate degree) they diſpoſed parallel into the polar direction of the central Eſpirit; chain-like, mutually correſponding in order, magnetic.

And, as thoſe trandeſcending Fires, by Gravity, entered between the ſame, the (ſmaller) portion of them that collaterally paſſed within the attracting diſtance of thoſe, became virtually drawn by them, into contact upon their ſurfaces; eſpecially, at their attracting poles: there, by their rotating, became (and become) contra-ſpirally conveyed on the ſame in gradual decreaſing attraction to their equators; and (thence ſpirally towards their remitting poles, of ſtill weaker virtue) by the there, more powerful projectile force, they became (and become) emitted off, in rays of effluvia: ſo from one Electa to another, to the general emitting Pole of theſe Spheres: and externally diſcharging there into the ſurrounding Æther, preſerved the ſuperior power to Gravity in their own, and in their ſuperincumbent Spheres.

The other (larger) portion of theſe Fires paſſing direct, and wavily, by inflection and

reflection out of the full attracting diſtance between theſe Electaes, and ſo through their Sphere, deſcending into, and through the Sphere of Airs, to the Centre; there, by its forcible impelſion they thence reflying, preſervedly rarified proportionally, and in reſpective degrees, according to diſtance, the other concentric Spheres alſo: *adapting the ſame for the following combinations of Nature.*

On ſuchwiſe, this returning force becoming ſo proportionally adapted; (by that emiſſion gradually increaſed, and accordingly projection decreaſed, to a certain degree) the reſpectively heavier, paſſive, and more exterior, of theſe yet rarified Spheres of Elements, by their preſſure down between, and by the penetration and diffuſion up between, of the naturally reſulting parts of the more interiorly active (and wholly of the intermediate paſſive) and lighter coming within each other ſphere, by affinities of attraction with each other, cohered; into fixed, firm, fractil, flexil, and fluid, combinations; to permitted ſatiate: (the paſſive rendering the active combining them paſſive, in

degrees, alſo) thereby, ſo reſpectively increaſed in area, as formed various compound Principles: and as ſuch, heavier.

Theſe, by deſcending lower, accordingly forced upwards the more free or unattracted part of the lighter, both of Elements, and of Principles.

In *Conſequence*, was formed from the Centre, an expanded, dilated, fluid, on to a conſiſtent, continued to a more ſolid, Body: conſtituting new concentric Spheres; namely, the Firey (conſiſting of the Fires attracted and impelled into violent heat); the Elaſtic (conſiſting of the Airy, and of the Firey); the Magnetic (conſiſting of the Electric, and of the Firey); and the Saline (conſiſting of the Earthious, the Acitous, the Watery, the Electric, the Airy, and the Firey); thereof firſt, conſtitutively forming, in order; Ethers, Auroraes, and Acids; which, in great part, by and with the Earths, then conſtitutively forming, the reſpective, heavy metallous, the paſſive cryſtaline-quartzous, the precipitative cretaceous, the ſwimative marine, the volatile oilious, and the highly volatile ſpirituous, Salts.

And, the ſuperabounding leſſer part of theſe ſimple Elements ſo ariſing, and tranſpiring; aſcended, and took their places according as influenced by Gravity, and expanſive Volatility, immediate upon, and above the ſame: on ſuchwiſe, conſtituted more exterior, yet adjoining, continued, concentric, Spheres: namely, the Marine, the Electric, the Airy, and the Firey returned to the univerſal Æther.

[From the emitting Pole of this terreſtrial Body, the magnetically diſcharged Effluvia from perpendicular, by the attraction and diffuſion of Gravity, ſpreads itſelf with equilibrium in all directions; (externally returning with or as Gravity, into, and deſcending through, theſe concentric Spheres, towards the Centre) even to its oppoſite Pole.]

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But *Principally*, the central Eſpirit of the Sun, by its extremely ſwift rotating force, in like manner impelling back a much greater proportion of its trandeſcending and attracted Fires, ſtrongly and reſpectively dilating the like concentric Spheres of its more

largely accumulated Body, diſtended the ſame to greater magnitude; yet, by the proportionally adapted part of Gravity emitted off by its magnetic Sphere, condenſedly retained them, but in a more expanded, fluid, graduate to a conſiſtent, ſtate.

[From the external ſurface of which Body, by Volcanos, iſſue cloudy pillars of diffuſing ſmoke; and bright torrents of liquidly enflamed ſulphur and ignated lava; ſpreadingly covering the ſame; and thence perpetually deſcending again into the ſmothering depths below.]

Theſe returning Fires ſo flying through its elaſtic, magnetic, aud the other more combinedly conſtituted, Spheres of this Body, by reprojection from every rotating particle, rebounding from every paſſive particle, and paſſing by inflection through every pervious interſtice, becomes equally ſpread, exits, and flies, from the Same with wonderful velocity and diffuſion to every part of its Syſtem; illuminating and enlivening therein every created being, in agreeable rays of *Light* and *Heat!*

The ætherial Fires, ſo fluidly trandeſcending quickly and continually through the various Spheres that ſo conſtitute the Bodies of the Sun, and of the Planets; as they paſs the permitting interſtices between every particle forming the Same, by their mutual attraction perpendicular and collaterally for each other, their chain-like extention to, and being in contact with, the attracting ſurfaces of their central Eſpirits, (ſo ſwiftly rotating) in their gravitating, are diſpoſed to *tend* the ſame way: accordingly ſo, by that drawing power, in contact with, and mutual attraction for, the other Elements (compoſing theſe Bodies) as they paſs within their Spheres, they cauſe each of them, whether ſingle, connected, or combined, from the moſt laxed interior Sphere, to the moſt firm, with its exterior ſurface, to *tend* with them: diurnally circumvolving round in quicker time, as they are nearer to, and the velocity of, their reſpective Centres.

The (to The indwelling Divine BEING) ſubſervient living Eſſence exin and influencing the central Eſpirit of the Sun, ſo cauſing its Body and the immediate ſurrounding Æther

in contact, to *tend* to its direction; continues the ſame by this the Fires fluid progreſſively gravitating, and circumvolving, from the utmoſt of its Syſtem; (but decreaſing in force and velocity, as is the ſquares of the diſtance inverſely): in and by which its Planets, *&c.* are carried round in their annual revolutions.

By, and within, this gravitating Medium, the Planets would be drawn towards that Centre; but as is the ſwift circumvolving force of the ſame at reſpective diſtances, their reſpectively adapted denſities, repulſing force of the ſolar rays on them, and magnitude of their ſurfaces receiving the ſame, ſo, they are counter-balanced proportionally in their orbits: and would be retained there, always circulating at an equal diſtance.

But, as are the proportion, ſituation, and expoſure alternate, of their dry-Lands, (or irregularly diſpoſed particles refractive) they accordingly, by the repulſion of moſt of the rays that rebound therefrom, are rather forced off; or from their imbibing Seas, (or regularly diſpoſed particles reflective) receiving leſs impulſion, they rather yield to

Gravity; as ſuch, become diſpoſed into eccentric, and rather elliptical orbits.

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By the ſimilar means of Gravity; cauſed by the central attractions of, and within, the reſpective ſurrounding ætherial Spheres of the Planets, (and of their Secondaries) diverting the deſcending Æther from its ſolar courſe, their Satallites are made to *tend* towards them (and their own Bodies-contractively towards their own centres): but as in like manner, by the proportioned circumvolving force of this Medium (ariſing from the rotating of their Primaries) and their adapted denſities, projecting them tangently, theſe alſo would be retained, and moved round in circular paths.

But, as theſe Spheres at their varying diſtances are more or leſs influenced by the ſolar Gravity in reſpective degrees: (preſſing upon their upper hemiſpheres, and relaxing from their lower hemiſpheres; accordingly affecting their Bodies) or, as the ſolar rays are always proportionally rarifying, or condenſing, there their ſurrounding Æther; according to their reſpective diſtances from the

Sun; and as alſo being repulſive of theſe Bodies, according to their reſpective magnitudes, and the conſtitution of their expoſed ſurfaces, they ſo receive diſpoſitions in all their motions round their Primaries.

And, as their refracted light might be the more conſpicuous and conſequential to their Primaries; *Inſtance*, of the Moon to this Earth; its ſurface, eſpecially that ſide always directed towards the Same, (as not rotating on its axis) is moſtly covered with icey-ſnow: and which is preſerved there from diſſolving, by that direction; when neareſt the Sun.

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The Comets,

Are ſimilarly conſtituted elemental Bodies as the Planets; but whoſe immediate ſurrounding Spheres of Waters deeply cover the whole of their dry-Lands.

Which collected and connected body of Waters on each, being in part rarified by its rather prevailing central or internal heat, aſcend into its atmoſphere, in *clouds*; which, then rebounding off, and imbibing the ſolar rays by inflection, diverting them obliquely between the ſame, and reflecting and refracting them in all directions, ſhields the Body

from direct impulſe; as ſuch, from its Aphelion, making no reſiſtance againſt the ſolar Gravity, it deſcends towards the Sun: and in paſſing through the centrifugal Æther, according to the obliquity of its deſcent in reſpect to the axis of the Same, it is proportionally cauſed to move in an inflected line.

And tending nearer, ſo as by theſe rays to have of its Waters in greater meaſure, and more highly, diffuſed, into Steam, they form a more viſible and brighter Nubila around its Body.

On its ſtill nearer approach to the Sun, by the powerful impulſion of its denſer rays, this Steam is driven off direct, with violent force into the oppoſite regions, as a long train; refractive of theſe rays in all directions: by which, the ſame is viſible to diſtant Planets.

Suchwiſe, on becoming gradually diveſted of theſe Waters, even to the expoſing of its dry (white cretaceous) Land; then in its Perehelion, this Body ſo obtaining more denſity and reſiſtance, by the like rays, and

force of projection of the Æther, is itſelf driven off fromwards the Sun: ſtill exhaling from within its ſurface the Waters there, and impulſing them off accordingly.

Being ſo directed again by the centrifugal Æther in its aſcent, is diſpoſed into the like curved path, till coming into the diſtant regions of its Aphelion.

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The Divine WORD *ſaid alſo,*
Let Firmaments Expand Above; The Waters Subſide; And the dry-Land Appear.

Agreeably, The Divine POWER by His Goodneſs Wiſdom and Power influencing the living Eſſences exin theſe central Eſpirits of Nature; *inſtance* in this planetary Earth; to a ſmall additional degree of rotating, (thereby rather more dilating of the magnetic Sphere) exerted an occaſional, temporary ſhort, additional, flow of Fires from the Same.

Theſe ſo, conjunctly iſſuing, aſcending, and flying by reflection and refraction in all directions, between the conſtitutedly formed particles of the ſaline Sphere, (namely, its terreſtrial Body: ſo conſiſting of metallous,

cryſtalous or quartzous, and cretaceous, Stratas) and extraordinary fluxing, and expanding there, with different degrees of heat or rarifying force, (according to diſtance and place) cauſed proportionally the more exterior part of the Fires, the Airs, and the Electaes, with the fluid part of the Waters, ſo combiningly adhering to theſe reſpective Salts, to become detatched from their attractions; to tranſude, and exhale upward, and above that Sphere: and then, their more exteriorly combining fluid part of Ethers, Auroraes, and Acids, alſo; to become detatched to unadhering-freedom.

On ſuchwiſe, theſe Salts by their ſtrong reciprocal attractions adhering to each other by their fractil or cryſtalizing ſpheres (eſpecially thoſe in the upper ſtratas), connected into the ſtate of ſolid Rock: and which, by ſo loſing of theſe Waters, and active Elements, in general, contracting into leſſer ſpace, formed innumerable ſmall fiſſures therein: (and accordingly the ſame into, yet coadhering minute ſands) and even in places, more particularly, by the efferve-

ſcently elaſtic force of thoſe detatched Principles, by means of their alſo detatched active Elements, ſplit or clove aſunder, into long, wide, horizontal, and perpendicular, Fiſſures; through down, even to the deep firey-fluid bitumenous lava and ſulphur, therein confined.

From thence, by the ſame interior expanſive elaſticity, part of this fluid Compound became forced upward through theſe Fiſſures; and alſo collaterally preſſing between Theſe horizontal; in ſuch places, powerfully, and counter-obliquely, raiſed the adjacent Stratas; and, where the ſuperior ſuperincumbent weight of the exterior Surface prevented it from opening the Same, there aroſe Hills and chains of Mountains above the Plain: but, where upon the higher parts now raiſed above the ſurrounding Sphere of Waters, it became unobſtructed, there, the Surface opened in Volcanos; throwing out and upwards from thence of the fluidly diſpoſed reſpectively invirtuated metallous Salts, with auroriouſly gaſed oilious Salts, and etheriouſly gaſed ſpirituous Salts, combined and connected with fractil,

waterious Acids, in the ſtate of Sulphur in flours, and otherwiſe diſſolved by Salts, and in ſmoke; with fluidly waterious acidiated aurorious Gaſe, and fluidly waterious acidiated etherious Gaſe; and Auroraes, and Ethers, ſingularized; all reſpectively combined with Electaes adhering in a reſpective rotating ſtate, impelling of Airs, and (theſe) of Fires; high into the airy-or atmo-Sphere: there, by the free Airs, the more volatile parts of theſe became ſuſpended, and ſpreadingly diffuſed according to their reſpective expanſive power, and gravity: giving additional force and weight thereby, to the lower regions therein, conſtituted the *Firmament*.

The other parts more gravatile, redeſcending and depoſiting upon theſe Mountains, Plains, and Waters, invirtuated them for the ſucceeding Creation.

And, as the fluid lava aroſe in theſe Fiſſures, the other parts of the ſolid Stratas by the ſuperincumbent weight of Gravity proportionally ſunk lower, and formed Vallies; and by fractures, fiſſures in the Surface: upon and into which, the ſurroundingly co-

vering Sphere of Waters *Subſided*, (with the ſwimable and lighter parts of cretaceous Clay) and formed *Seas*: part of which entering theſe fiſſures, deſcended into the receſſes immediate below; and in places, and in part, extinguiſhed, chilled, and fixed, their inflamed, ignated, and cooler, Contents: thereby *Expoſing* the higher parts of the exterior ſurface of the ſaline Sphere or *dry-Land*, formed (combined) *Earth*.

The interior heat then in degree withdrawing to ordinary.

This, by its perpetual aſcent and diffuſion in warmth through this ſurface or *Ground*, together with the like rays from the Sun, gradually exhaling up of the Waters therein, in vapours and miſts, theſe aroſe above the Earth and Seas; and, jointly with the power of the Firmament, carried them up on high, and formed Clouds; which, on condenſing, deſcended in Rains; bringing down by affinity with them of the acidiated Auroraes, and of the acidiated Ethers, in a paſſive ſtate.

Thoſe then upon the Ground diſſolving, and being imbibed by the reſpective Salts,

and of theſe reſpective, the Sulphur alſo; there, conveying them according to their ſpecific gravities into the pores interſtices and fiſſures below, by leſſer affinity becoming precipitated by the other, depoſited; and formed Ores: which, in time, by the continued ſubliming up of various degrees of heat, with fractil, flexil, and fluid, Sulphurs, and other finer Effloreſcences, therein, and accidentally combining further therewith, mineralized.

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Agreeably ſo,

From theſe four Effects of the Elements or Means of Nature, are produced its various Works: namely,

Coheſion.

Ariſing from the reſpective innate and mutual attraction of Earths, Acies, Waters, Electaes, Airs, and Fires, for each other, and for thoſe of its own order; when within their conjunctive ſpheres.

Diviſion.

Ariſing from the expanſive impulſion by Fires rotating, when impelled and flying from the rotating central Eſpirits of the Sun, and of the Planets; from Electaes rotating;

and from Airs rotating; and alſo from theſe in that ſtate when impelled and flying from Electaes reſpectively, and conjunctly, rotating; with ſufficient force, according to their quantity, and the pores permitting, between bodies; conſtituted of Earths, Acies, Waters, Electaes, Airs, and Fires, connected, or reſpectively combined, or combining; ſingularizing or ſeparating them; even from each other's ſpheres.

Gravitation.

Ariſing from the Fires in their fluid ſtate trandeſcending towards the central Eſpirits of the Sun, of the Planets, *&c.* reſpectively, by their attraction, and the Power of univerſal expanſion; adhering to theſe, to each other within their conjunctive ſpheres, and to Earths, Acies, Waters, Electaes, Airs, and Fires, ſingle, connected, and combined; drawing them down with them towards thoſe Centres: the more forcible by the greater conjunctive power, the nearer them.

Volatility.

Ariſing (at the Creation of this Syſtem) from the regular diſtribution of Earths attractive, Acies attractive, Waters attrac-

tive, Electaes rotative, and Airs rotative, into reſpective Spheres, according to their areas, by the Fires rotative, impelled and flying from the central Eſpirits of the Sun, of the Planets, &c. reſpectively, forcing from them to reſpective diſtance thoſe other Elements; ſo approaching towards them by Gravity.

But, as this volatalizing power decreaſed (by the power of Gravity prevailing), that theſe Elements of each reſpective Sphere came into contact, and commixed, thoſe of them that poſſeſſed ſtronger attraction, (becoming, by the weaker combining to them, more heavy) by Gravity ſo deſcending, and forcibly preſſing upwards the ſuperabounding part of the weaker, theſe aroſe accordingly with Volatility.

Alſo, in the external Atmoſphere; when Ethers, or Auroraes, or ſuch of thoſe attractive Elements combined with them into minute compound bodies, or parts of larger bodies ſet at liberty by diviſion, are ſo conſtitutedly expoſed as to permit Electaes attracted to them to adhere in a fluid rotating

ſtate, projective of Airs, and (theſe ſo) of Fires; they ſo act with reſpective ſuperior force in the Firmament, as to impulſively expand thoſe from each other in all directions; but moſt eſpecially with Volatility (where meeting the leaſt reſiſtance); till Gravity prevails.

And, ſuch other compound bodies minutely ſmall, or ſingularized Elements, as retain Electaes Airs and Fires ſurroundingly in an unrotating ſtate, free from each other's ſphere, and floating between the (eſpecially more rarified) active powers in the Firmament, they are alſo Volatile; as the more condenſed part of theſe powers preſs under them.

THE ETHERIAL FIRES,

In their fluid ſtate gravitating to the central Eſpirits, of the Sun, the Stars, the Planets, &c; alſo, to the Electaes rotating, and to the Airs rotating, as they come in contact thereon, and impelled, they fly in rays with reſpective, yet, great velocity; and ſtrike on every Element ſingle, connected, and combined, that intervene: and from which, they rebound.

When ſo, they proceed forward again with near equal ſwiftneſs, from the reſpective parts of the expoſed ſurfaces of theſe (globular) Elements, in various directions; refracting in the more acute angles, and with greater quantity, from the ſpace the nearer the ſtriking central ray: eſpecially from they that are ſingle.

Where theſe Elements are connected into bodies, and whoſe expoſed hemiſpheres are diſpoſed into reſpective uniform ſurfaces, as Plain, Concave, and Convex; from the former, the rebounding rays ſimikarly fly to the direction receiving them in parallel or-

der; ſhewing the objects from which they immediately proceed, erect, duly proportioned as to diſtance, and accordingly bright.

From the ſecond, within twenty degrees round the central ray, they fly direct in contracting order, to half the diſtance from the centre of concavity; there, nearly interſecting: within that point ſhewing objects likewiſe erect, but expanſively enlarged; increaſing ſo, the nearer the ſame; there, the object is indiſtinct, void of colour, but bright. And beyond, though reverſed, yet increaſing diſtinct, to a ſimilar diſtance: from whence, like as from the latter of theſe ſurfaces, (ſave, which ſhew objects erect) they fly direct in continued expanding order: exhibiting objects, but decreaſing them in area, diſtinctneſs, and brightneſs.

From the various and proportionate arrangement of theſe three forms, connectedly compoſing the ſurfaces of objects, by theſe Fires ſo flying in rays of light, as are their proportion of quantity reſpectively received, and directly, divergingly, and convergingly, refracted and inflected, the Eye ſo receiving

them, and not receiving, is ſenſible of their form, viſibility, or obſcurity.

Though Fires fly direct, yet in their courſe are proportionally drawn reflected or bent aſide when paſſing within the ſphere of every (eſpecially ſtronger) attracting ſubſtance; ſhewing their objects apparently out of place to the Eye, accordingly ſituate.

Or, when theſe rays enter the pores into bodies whoſe combinedly adhering particles lay connected in tranſparent order, as they paſs indirect, or inflect oblique; they ſo go through the interſtices wavy, and refracting indentedwiſe; and from the oppoſite ſurfaces, in moſt part exit; if from theſe that are Plain, they reflect, or fly direct, in parallel order; if, from the Concave, then diverge; but, from the Convex, converge to the focal point; there interſect, and from thence reverſedly expand.

Similarly, from theſe tranſparent bodies whoſe poſterior ſurfaces ſo reſpectively compoſed, but minutely ſmall in forms, and promiſcuous, they accordingly exit; but as flying confuſedly in all directions, they ſhew the ſame apparently white or clare-obſcure.

And when ſo flying into bodies, as is the greater quantity of thoſe in the leſſer ſpace, and the weaker attraction of the particles of theſe bodies, by their impulſive force between them, they powerfully expand the ſame in greater degrees: from the leaſt, to theſe which mildly perfect nature; yea, even to theſe which (by ſeparating their moſt attractive Elements from each other's ſphere) deſtroy their contexture.

Fires, are of two diſtinct areas, and powers: and when equally and perfectly commixed, and flying ſo in the ſame direction as rays of light, they give no Senſation of colour: but on becoming ſeparated, (by priſmatical inflection and reflection, or) by their reſpectively entering the pores of the reſpective phlogiſtic Principles or particles of bodies, and ſo paſſing through (either forward, or on return from refracting on impervious or opaque white ſurfaces therein) to the Eye, they then exhibit Colour.

Namely, if by the minute pores formed between Auroraes connected by and with Acids, and further concentrated by Earths reſpective, into oilious (phlogiſtic) Salts;

ſingle, or connected into bodies; they then permit the larger in area to tranſmit through collaterally: and part to refract back from the external ſurface of thoſe of them poſterior (but, thoſe of the leſſer area, though alſo permitted to enter, yet diagonally inflected off, in all directions): as ſuch, they give the Senſation of *Yellow*.

Or, if by the leſs minute pores formed between Ethers connected by and with Acids, and further concentrated by Earths reſpective, into ſpiritous (phlogiſtic) Salts; ſingle or connected into bodies; they then permit the leſſer in area to tranſmit direct, and return from their reſpective internal opaque white fractil ſpheres: or collaterally through, and part to refract back again from the external ſurface of thoſe of them poſterior (but refracting, or divergingly diſperſing by the form of their pores, thoſe of the larger) as ſuch, they give the Senſation of *Azure*.

From which orders of Fires, in rays of apparently coloured light, according to the tint of the greater quantity of each when alone in the leſſer ſpace; or by partial mix-

ture after ſeparation, with each other in different degrees; and likewiſe with unſeparated (colourleſs) rays; ariſe the various deeper, or lighter tints, that Nature ſhews; from the near void of, to the rather perceivable, Colour, to the Yellow, and to the Red; or, to the Azure, and to the Blue; even, either of theſe colours So, to the deepeſt (apparent) Black.

Or, when theſe two orders of Fires in rays flying (eſpecially from the Sun) parallel and unſeparated oblique inflect, paſs through, and correſpondingly oblique exit from the pores of the ſurface of priſmatically formed tranſparent colourleſs Ice, Cryſtal, or Glaſs; (the former compoſed of Waters, with Electaes intermediate, connected with Airs and Fires; and the two latter ſo, having theſe additional, but all concentrated by Acids fractil, and theſe ſo, firmly, by Earths reſpective, into a ſaline ſtate; and further connected into a cryſtaline, or vitrious, Subſtance: on whoſe pores flexilly adhere more in quantity of theſe active Elements, exteriorly) they alſo exhibit Colours.

For, as the yellow Fires (being the larger in area, and have the ſtronger attraction; are the more liable to be attracted, but) have the greater momentum; and the azure Fires (being the leſs in area, and have the weaker attraction; and, as ſuch, the leaſt liable to attraction) are the weaker in force of flying; theſe, in paſſing by bodies, rather more yield to the attraction of them, than thoſe: therefore, by theſe their reſpective diſpoſitions, being ſo attractively influenced as they paſs within the attracting ſpheres of the reſpective (globular) Elements or ſaline particles firſt in place preſenting on the upper ſides of the pores of the ſurface of the Priſm, they are cauſed to inflect in a different courſe from each other, but nearly the ſame way, to the oppoſite ſide of the Same.

And, as the yellow Fires according to the influence of their inflection there, paſs thro' the interſtices ſeparated, and reflectingly exit from the underſides of the connected double reverſed triangular pores (or ſhorter ſides of the interſtices) by the attracting influence of the like Elements or particles laſt in place

there, the more contracted together, into *Red*; more diverge from the azure Fires, that in like manner according to their greater influenced reflection there paſs thro', and reflectingly exit from the upper ſides of theſe pores (or longer ſides of the interſtices) by the attracting influence of the like Elements, or particles laſt in place there, the more contracted together, into *Blue*; they leave each other Diſtinct.

Alſo, as the yellow Fires from (that) their contraction to red on their extreme ſide of theſe pores, to the middle of the ſame, are more thinly admitted, and by leſs attraction influenced, ſpread off into *Yellow*; even ſo, the azure Fires from (that) their contraction to blue on their extreme ſide, to the middle of their pores, being more thinly admitted; with leſs influence, they alſo ſpread off, into *Azure*.

And further; as the yellow Fires from the middle of theſe pores, to the points of the ſame, are yet, continued to thinner diffuſion; and the azure Fires, ſimilar in ſtate and place, are likewiſe ſo; by the attraction of thoſe particles, on both ſides of their

point of contact, (ſeparating theſe pores) the light yellow and the pale azure are cauſed to counter-Converge; and at a certain diſtance, by obliquely interſecting, both as one, appear *Green.*

In a much ſimilar manner, the circular rim of rays from the Sun that inflectingly enter at 45 degrees from the central ray of the anterior ſurface of the (globular) drops of Rain, paſs through ſeparated; circularly collecting on the poſterior ſurface; then refracting (from their there immediate externally covering and flexilly adhering Electaes Airs and Fires), paſs through in the oppoſite direction, and reflectingly exit at about 95 degrees from the ſame central point, to the eye; *ſhews the moſt illuſtrious Bow of Nature:* (the part of rays that in like manner enter at the firſt ſaid angle, but on the contrary ſide of the anterior ſurface, paſs thro', refract, paſs through, re-refract, paſs thro', and ſimilarly exit at about 10 degrees from the ſame central ray on the oppoſite ſide; ſhews the upper *One*, reverſed in colours, but fainter) *The Divine adopted Sign for the*

temporal Promiſe of GOD, not any more to Deluge this Earth by Waters.

Fires, in their flying ſtate, when they meet in contact direct with Fires in their fluid ſtate gravitating, by their force, elaſticity, and attraction, they proportionally yield to each other in their form; but thoſe by ſuperior momentum, forcing theſe before them in right-lined rays; and theſe, others in like manner. And, when from firm reſiſtance they (elaſtically) refly, they paſs great Space: but that force is the ſooner Spent, the oftener they rebound: and when entirely So, they reſume their fluid ſtate, gravitate, or combine to bodies.

Fires, retained on and by Airs, paſſively retained on and by Electaes, paſſively retained on and by Waters reſpective, are ſo, in a fluid, (and ſuperfluid) ſtate. Or, retained on and by Airs, paſſively retained on and by Acies reſpective, are ſo, in a flexilly-fluid, and fluid, (and ſuperfluid) ſtate. Or, retained on and by Electaes, paſſively retained on and by Acies reſpective, are ſo, in a flexil, and fluid, (and ſuperfluid) ſtate.

THE AIRS,

Fluidly rotating at liberty, and ſuſpended, and expanded, through the Atmoſphere, by the Fires (fluid) impelled intermediate by them, (and eſpecially ſo, when rarified by Fires from the Sun, and from the centre of the Earth) by the preſſure of Gravity coming within the ſpheres of bodies floating therein, and thoſe in contact with the Earth; by the attraction of theſe, and the intermediate means of thoſe Fires, thoſe are drawn with them into contact upon, where pervious between, and retained there.

If attracted upon Electaes freely, or ſufficiently, rotating, are inſtantly impelled: if on theſe retained on and by Waters, are held in a flexilly-fluid, and fluid, ſtate: if between and on Waters alone, are retained in a flexil, and fluid, ſtate: if between and on Waters held by and within the ſpheres of Acies reſpective, are retained in a fractilly-flexil, and fluid, ſtate: and if on Acies, concentrated by Earths, then are retained in a fractil, flexil, and fluid, ſtate.

Airs, adhering in a fatiating propotion to dry bodies; on the contact of Waters fluid, ſufficient, or even of Electaes fluid, where, of Waters was deficient, by their greater affinity, they diſcharge thoſe to freedom: which, by their then ſuperabounding quantity there, and rotating, inſtantly impelling their adhering and attracted Fires, ariſe in expanſive Vapour.

Airs cannot penetrate the pores of Waters connected in their frozen, or cool fluid, ſtates; having Electaes intermediate: but when Electaes are withdrawn, they penetrate and remain adhering in their interſtices, in proportion to their width, dilated by Fires in their flying ſtate.

But, when Waters by a freezing degree of cold come more immediate into contact of each other, by their mutual attraction, ſtronger for themſelves, they preſs out into bubbles, or to above their ſurface, moſt part of theſe Airs, rotating, to expanſive freedom.

When by a thawing degree of warmth, Waters are again dilated to fluidity, neither can Airs then readily penetrate the pores of

their ſurface, as Electaes ſo ſuperficially and interiorly lodge in the ſame, obſtructing their paſſage: yet, by levity, Airs forcibly enter the pores of their ſubface.

By a boiling degree of heat the pores of Waters become ſo expanded that Airs readily paſs through by gravity to the moſt rarified part, where, as they become dilated, they ariſe in bubbles (the Electaes tranſiting the now (by this degree) made pervious interſtices of the containing veſſel, and lining, and the Airs with the Fires interiorly expanding, the ſame) by the preſſure of thoſe more condenſed that ſucceſſively deſcend to that place.

Airs, the more in quantity condenſed into the leſſer ſpace, and then diſcharged to rotating freedom, between Fires flying condenſed, (from phlogiſtic ſubſtances diſſolvingly ſeparating by flame or ignation) the more violent is the degree of expanſion: more eſpecially, when a ſmall proportion of Waters are ſingularized between them; refracting the Fires.

THE ELECTAES,

In their Sphere, by the preſſure of the Airs of the Atmoſphere, and of the Fires of Gravity, coming within the ſpheres of bodies within and upon the Earth or Sea, or in the Atmoſphere, are attracted and ſurroundingly retained, by, upon, and where pervious, within them; either paſſively, or actively.

When by and on Waters ſingle, or connected, or combining on Acies, as Acids reſpective; or, on theſe combining on Earths, as Salts reſpective; they adhere in a paſſive ſtate: or upon Ethers, or upon Auroraes, ſingle, or connectedly combining upon Acies, or Acids reſpective, as Gaſe; or, on theſe, combining on Earths reſpective, as Eſpirits, or Oils; they adhere in an active ſtate. And in conſequence, upon and within all Bodies compoſed of thoſe and theſe: the more in natural quantity, according to the greater ſtrength of attraction innate in them.

When retained in a firm ſtate, are ſtrongly paſſive: in a fractil ſtate, are paſſive: in a flexil ſtate, rather rotate: in a fluid ſtate,

rotate: but, unreſtrainedly fluid, they powerfully rotate.

By their affinity to Ethers ſingularized, are by them (in the common heat on the Earth) retained in a very fluid ſtate: to Auroraes, are by them retained in a fluid ſtate: to Waters, are by them retained in a flexil, (and a in fluid) ſtate: to Acies, are by them retained in a fractil, and flexil, (and in a fluid) ſtate: and to Earths, are by them retained in a firm, fractil, and flexil, (and fluid) ſtate. And though they have affinity to Airs, when in mutual contact, they do not permit theſe between them) and alſo to Fires, (when in that ſtate, do permit theſe) yet, when fluidly, eſpecially unreſtrainedly, rotating, they impel thoſe, (approaching them by attraction) projecting them to diſtance, but theſe (coming ſo) to great diſtance.

All animal, vegetable, and mineral, bodies, by their naturally retained proportion of Elactaes permitted into their interſtices, their natural proportion of Airs, and ſo of Fires, on and between theſe and thoſe, their

conſtitution becomes temperately ſatiate, proportionally flexil, and rendered enert. And, when by the removal of the immediate contact of fluid Waters, (of ſtronger attraction, that might be thereon) they are permitted externally alſo; on, eſpecially bodies the more phlogiſtic, they more refract the rays of light, and the longer retain heat.

Electaes, (with Airs and Fires) So adhering upon and between the particles of (eſpecially metalline or ſaline) bodies in a powdery ſtate, when by ſufficient force of Fires flying, or preſſure of Waters fluid, (according as required) thoſe are detatched from cloſe contact, that thoſe particles by their ſuperior ſtrength of reciprocal attraction come within each other's ſphere; and eſpecially, on the decreaſe of that force, or preſſure, into immediate contact of themſelves; they preſs out moſt part of thoſe, ſo detacthed, to their outer ſurface; by which means, and too quickly uniting ſo, they render the conſtitution of the collected maſs ſo hard, and interſtices ſo impervious, as in degree to prevent the natural return of thoſe to Flexibiliate: eſpecially brittle, they of a vitrious nature; until

Annealed. The Electaes ſo ſuperabounding and ſuperfluous, by conduction paſs away.

Electaes, flow from around, eſpecially from where ſuperabounding, in natural quantity upon every new expoſed ſurface of bodies; (accordingly gradual, or violent, as is the force of ſeparation) to ſatiate.

Electaes, are detatched by the force of a direct ſtroke; or by the ſimilar cloſely grazing and vibrating force of friction, from contact of the more immediate tooching, on and by firm and hard bodies upon the ſurrounding neighbouring parts of the ſame, into a ſuperaccumulated ſtate; even to ſuch a degree of rotating freedom, as to impel into inviſible rays their adhering and ſucceſſively attracted Fires. But, when theſe Electaes, ſo detatched, are attracted and concentratedly detained by ſmall inſulated conducting bodies; then accordingly, the Fires, into rays of Light; and their externally adhering and ſucceſſively attracted Airs, into expanſive, volatile, pungent Force: and which, by impelling (conjunctly with thoſe) their adhering

and ſucceſſively attracted Fires, raiſe, alſo, a ſenſible Heat.

Electaes, by friction ſo concentrated, and communicated to inflaſhable, inflammable, or ignable, bodies; (the more void of fluid Waters, and unphlogiſtic Salts) by their ſo immediate expanſive force of Fires flying, and the immediate Airs co-impelling them, theſe penetrate and diſſolve; and by thoſe attracting and impelling their concentrated Fires; the whole (if permitted) are diſcharged, into Light and Heat.

Electaes, on conducting bodies, in a ſuperaccumulated ſtate, permitted or forced off into the Atmoſphere by pointed eminences, to between the dry free Airs and Fires therein, are immediately ſurrounded by the impulſive preſſure of theſe; and by the impelling force of thoſe upon and by theſe, by means of the Fires, and of freedom, expanſively impulſe each other void: as ſuch, floating themſelves, would by means of the free Airs in general, aſcend to a certain height, againſt the leaſt reſiſtance (but as poſſeſſing ſuperior weight to Airs, not ſo high): accordingly, when they come within

the attracting diſtance of thoſe their like, naturally adhering to other pointed conducting bodies, they readily and mutually contact with them; and with them there, become concentratedly condenſed, before they paſs away: therefore, being in ſuch proportion accumulated, on theſe points, and on thoſe points, reſpectively, they, by impelling the Airs before them, produce a ſenſible Wind: and by attracting between them Fires from the immediate Æther, and inſtantly and ſucceſſively impelling the Same into rays, all round, they there, exhibit Light.

But, when from theſe bodies (by means of encloſing veſſels) the preſſure of Airs is withdrawn, the Electaes then, as having more freedom to dilate, and receive between them a larger proportion of Fires, and impelling them, they exhibit brighter Light.

Electaes, collected ſuperaboundingly fluid and then diſcharged, in mutual contact endeavouring to paſs between Waters in a fluid ſtate to the Ground, force their way, till the ſuperior preſſure by Gravity of theſe towards each other, exceed their force downwards; if there, no body of greater attraction pre-

ſent, thoſe Re-aſcend to near the ſurface; where, ſpreadingly uniting in contact with the Electaes naturally adhering therein, they paſs away to where deficient.

Electaes, paſſing through or between conducting ſubſtances to within the ſpheres of inſulated vitrious or cryſtaline bodies (of ſtronger attraction than phlogiſtic bodies, or of Waters alone), there, contact with force upon their natural adhering part, more immediate within their pores than fluid Waters do; and are retained by the attraction of theſe bodies, in a ſuperabounding Proportion on that ſide, (more as is the thinneſs of their reſpective ſubſtance) if the like proportion is permitted off on the oppoſite ſide.—*N. B.* An extraordinary ſuperabounding Proportion will not adhere.

Electaes, ſuperaccumulated, if permitted to paſs to where requiſite by means of perviouſly conducting bodies (conſtituted of metalline, or other, Salts, which hold flexilly phlogiſtic, or fluidly unphlogiſtic, particles within them), on contact, they mutually connect with the Electaes naturally adhering upon theſe bodies, and within their inter-

ſtices (where, by them the free Airs are excluded); forcibly preſſing them before themſelves; inwardly dilating, or even ſo to fluxing the ſame; though of great extent, near inſtantly Off at the farther end, in (almoſt) the like proportion; where attracted by bodies deficient.

Electaes, ſuperaccumulated on inſulated conducting bodies, if preſented to paſs by means of cool vitrious or cryſtaline impervious bodies (conſtituted of unphlogiſtic Salts, or ſaline Gums), which hold their natural quantity of Electaes fractilly-flexil, (tho' they connect to theſe, yet, as being ſo ſtrongly retained by theſe bodies, and obſtructed by preſſure of the ſurrounding Airs,) they cannot Force them externally, or internally, before them to where deficient: except, when theſe are kept ſufficiently detatched by the vibrating force and warmth of friction; then, on connecting to thoſe, they are freely Conducted by them.

Electaes, ſo ſuperaboundingly retained, when preſented to paſs by means of cool ſpiritous-oilious reſins, or ſulphurous bodies, (void of fluid Waters) as theſe are alſo im-

pervious to thoſe, becauſe of the ſtrongly retaining Acids they contain; therefore, are not Conductors to them: except, when by the vibrating force and warmth of friction their naturally adhering Electaes are more Detatched to freedom: and by which, alſo, as part of the phlogiſtic particles of theſe bodies become detatched and volatally ariſe in effluvia; by theſe reſpectively attracting off in that manner their natural ſurrounding portion of thoſe, upon them, (into a fluidly rotating ſtate, impelling and repelling the Airs and Fires, for the time, ſucceſſively) theſe bodies apparently become in a craving or negative State.

THE WATERS,

Upon, and within the ſurface of the Ground, by the flying and multirepeated rebounding force of the rays from the Sun, and thoſe aſcending from the Centre of the Earth, impulſing between them, they become Separated from the ſpheres of thoſe immediate under them: on which, their naturally adhering Electaes, with thoſe in contact from extenſive ſpace all-round, upon, and within, the Earth, eſpecially from where ſuperabounding, by the power of their mutual attraction, and the ſpreading force of equilibrium of their ſphere, by gravity, immediately enter between and Surround them to ſatiate: upon theſe, by attraction and preſſure, the Airs inſtantly come from the immediate Atmoſphere; and Fires from the more immediate Æther.

(As theſe Waters ſo rarified, give way: by the like cauſe continued, the Electaes ſuperabounding from all directions, with Airs, and Fires, flow and Spread upon the new expoſed ſurface of the Waters: and ſucceſſively act in like-manner.)

Thoſe rays immediate from the Sun, and alſo theſe rebounding from the Earth and Sea, as they rarify the free Airs immediate adjoining, and thoſe within the ſame, much more than they do thoſe higher up in the Atmoſphere, theſe Aſcend by the preſſure of thoſe more condenſed from all-round forcing under them: as ſuch, they Buoy up thoſe Waters intermediate, to where they find equal rarity.

As theſe Airs ariſe diſperſing their intermediate flying Fires into the cooler regions above, theſe Waters gradually Condenſe, and connectedly form very ſmall (globular) particles or Miſts: diſtinct from each other, and more collectively fractive and refractive of light.

Theſe ſingularized Waters ſo ariſing, more in mutual attraction for themſelves, than for Electaes, by that cohering, inſtantly preſs Out from between themſelves, yet, to within their ſpheres, their then over-charge of Electaes, Airs, and Fires: which active Elements, by Accumulating ſo, rather more upon their outer ſurface, and upon their natural quantity there; (thereby gaining a ſmall

additional freedom) rotatingly impel their externally adhering and attracted Airs; as ſuch, keep each other Aſunder: and with the continued decreaſe of their flying rays, they contractingly diſpoſe into thin white Clouds.

Theſe Clouds paſſing with the Wind thro' any part of the Firmament rendered more Elaſtic, (by a greater accumulation of phlogiſtic particles combined, Electaes rotating, raiſed into the Atmoſphere; along with ſingularized or ſmall collected particles of Waters combined with Electaes weakly rotating, and rapidly aſcending on high, and by thoſe Strongly repulſed out of each other's ſphere in dry-like vapours: facilitated by a greater flow of rays from the Sun influxing and rebounding from the Ground; and the whole preſſed into leſſer ſpaces by the froſty-cold Airs in the Atmoſphere above) then appear well defined and brighter Clouds.

But, if theſe (miſty) particles go through any part of the Firmament warm above, and weakly Elaſtic below, (by a leſs proportion of phlogiſtic particles ſimilarly combined), then by the aſcending Waters entering within

each other's ſphere (even in the lower region) coming between theſe miſts of the Clouds, and attracting part of their overcharge of Electaes, (ſo ſpreading them) they ſuffer thoſe miſts to approach within the attraction of each other, and condenſe into larger particles or Hazes.

Theſe ſo, by increaſing their weight, ſink lower; and by preſſing from between them their Electaes accordingly, re-aſſume ſuperaboundingly an additional degree of impelſion, and become more openly ſpread, ragged, and darker Clouds: till by warm damp or copious vapours finding Conduction, from one ſingularized particle of Water to another, they paſs to the Earth or Sea: theſe Hazes then loſing that their ſuſpending cauſe, condenſe into Drops, and deſcend in Rain.

If no conduction to the Earth or Sea is found, then being ſo obſtructed (yea, even by the lower watery vapours dryly rarified out of their reſpective ſphere) as not to permit the ſilent diſcharge of this their electrical power, then by repulſing each other, and by the Elaſticity bearing all-round, (if the Wind is not ſtrong to divide them) they

collect into larger, heavier, and more gloomy, Clouds.

Particularly, when by an open Sky for ſeveral days a continued flow of rays from the Sun, (eſpecially where, and when, more perpendicular) and rebounding from the Earth, has highly rarified any extenſive ſpace in the Firmament, ſo as to obſtruct the electric Conduction, (by which great weight of Waters ſingularized, and in clouds are highly ſuſpended therein) alſo, by the cauſe of Winds the Atmoſphere becomes ſuddenly cold above, and there blows againſt the Clouds an oppoſite or oblique Wind that forces theſe together, they then (generally) form one very extenſive, and heavy dark, Cloud.

This Cloud, by imbibing, chilling, and retaining, thoſe rays that fly into it above, and, oblique from below, and obſtructing they direct from the Sun, refractive from the Earth, cauſe ſuch a degree of coldneſs within, immediate under, all-round, and above, that the electrically charged ſingularized Waters from great ſpace, immediately and continually deſcend towards it, condenſing them

into miſts, and theſe into Hazes: and by jaggedly uniting, quickly increaſe it, contract the ſame into Drops, and theſe into larger: and even, by the ſtrong cold in the centre, oft freeze into Hail.

Theſe Waters on ſuchwiſe condenſing, in like-manner force Out their Electaes to their outer ſurface; where, theſe then overchargingly accumulating in an extra-ſuperabounding, unadhering, and violently rotating, proportion, upon thcir ſuperabounding, weakly adhering, and rotating, proportion, upon their naturally adhering, and weakly rotating, proportion, by Gravity not being able to remain, and by the Elaſticity bearing all round not having any conduction, to ſilently convey them to the Earth or Sea, in mutual attraction to themſelves, they globuly collect in the neareſt points of the Cloud, to the leſs charged appending clouds; and diſcharge with a ſudden Light, and vibrating Force upon the ſurrounding Airs, to, and equally ſpread through the ſame.

When all theſe Clouds then become ſo equally charged, by repetition; the Electaes in great part collected from the whole, in like

manner meeting upon One point of the central Cloud, by neareſt attraction to the Earth and Sea, *Diſcharge*; and in ſwiftly flying towards the Same, mutually attract, and inflammably inflaſhes, the phlogiſtic particles in their way: impelling their ſucceſſively attracted Airs into expanſive pungent *Force*; and with theſe their reſpectively attracted Fires, into violent *Heat*: and by which, their light is diverſely Coloured, and their courſe Indented.

The Waters, in Drops and Hail, ſo, loſing their ſuſpending power, by Gravity, deſcend in Rain.

As the remaining part of the Cloud moves forward, the ſpread Electaes from the new-formed clouds ſurrounding, quickly, and their Waters gradually, tend towards it: and by the like cauſe increaſing, Condenſes, Diſcharges, and Deſcends.

Theſe electric Sparks forcibly ſtriking on ſtones or into the ground, by reſiſting bodies there, become Divided into leſſer and leſſer parts; mutually uniting with thoſe on and in the Earth and Sea; and by their conduction quickly ſpread away to where moſt deficient: and, if in large proportion, Ex-

ſenſively; with a ſenſible tremulous Motion, till their force is ſpent.

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SIMILAR IN EFFECT;

By breaking in of Waters from the Sea above, or by eruption of Lava from the depths below, into the ſubterraneous fiſſures or receſſes in the Earth; the Electaes with Airs and Fires adhering on the ſurfaces and interſtices of the Rocks and Ground therein, become preſſed Out, and forced Upwards: theſe ſo collecting in an extra-ſuperabounding quantity within the Ground, by reſiſting preſſure of the Atmoſphere above, paſs adheringly within and through its poreous ſurface; momentarily ſwell the ſame Upwards by their expanſive force; (oft repeatedly) with an undulating or wavy motion: flowing in the direction to where moſt deficient.

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AS WATERS,

When fluid, by Gravity are Unſtable when put out of their level; even ſo, the intermediate Tides of the Sea are rebounds of, ſimilar to, and in the receſs of, the true Tides: which are cauſed by a ſmall remiſſion of the

terreſtrial Gravity, by the attraction of the Moon (and in ſome, but much leſs degree, alſo by that of the Sun); when near and fully vertical to that part of the ſurface of the Earth or Sea.

For, as the cauſe of the true Tides moves forward Weſtwardly, (and which is withdrawn from that centre of influence in leſs than an hour and a half) the Waters of the Sea fall back from their height (of tide) by the rather ſudden increaſing repreſſure of Gravity, and proportional preſſure forward of each other, ſtrongly, though inſenſibly ſpreading away, (the more according to the depths or breadths of the ſwell) towards the Eaſt, North, and South; and ſo, on, to the oppoſite ſide of the Earth; where jointly forcing upon the Waters there the more ſettled, and as ſuch, reſiſting them, they ariſe even againſt the power of Gravity into an intermediate Tide; Weſtwardly circumvolving ſo, round the Earth.

But, ſo ſoon as that force is overcome there, theſe Waters fall away again ſimilarly towards the Eaſt, &c.; ſupplying or to the making up of the true Tide.

THE ACIES,

Have a very powerful atttaction, and mutual affinity, for the other Elements; and are accordingly the more immediate central bonds of Union to them; eſpecially the more conſiſtently, when by regular digeſtion, in length of time, are ſet in order; either reſpectively or conjunctly: and, by whom, (Earths excepted) when drawn into contact ſurroundingly combining them to part, or to the full, of their reſpective ſpheres, are retained in a fractil, flexil, or fluid, State: (as by Waters, then conſtitutively form Acids: by Electaes and Fires, then conſtitutively form Auroraes: or by Airs and Fires, then conſtitutively form Ethers:) as ſuch, when fully in the latter ſtate, are ſeparated from each other's ſphere; but hold each other connected within their ſpheres, when not ſufficient of theſe to fully ſatiate between them.

Acies, have the greateſt affinity to Earths; and by theſe they are concentrated: and even when combined with any, or more, of the other Elements, do not refuſe thoſe, or diſcharge theſe, when ſo attracted into contact.

And the Earths,

Reſpective, have the moſt powerful attraction for all the other Elements; eſpecially the more, for Acies, or theſe, though leſs ſo, in the ſtate of Acids: and by ſtrongeſt affinity Concentrating them; the more reſpectively conſiſtent, as permitted by regular digeſtion, in the firm, fractil, and fluid, ſpheres: conſtituting ſuch-like Salts: diſſolvable by Fires; eſpecially as theſe have the more incorporated of aurorious Gaſe, conſtituting oilious Salts; or of etherious Gaſe, conſtituting ſpiritous Salts: or diſſolvable by Waters; eſpecially as they have the leſs incorporated of the former Gaſe, and more of Waters, conſtituting aurorious acid Salts; or of the latter Gaſe, and more of Waters, conſtituting etherious acid Salts: or have incorporated in order, the like of both conjunctly.

Accordingly ſo; Earths reſpective, are the foundational Centres of union in Nature, to bodies: being the ſtrong Cement that holds firm, and reciprocally, even fixed, Stability, in them.

AND THE ETHERS AND THE AURORAES,

Reſpective, as having but a weak affinity to Electaes, by their attracting theſe upon them into a reſpective impelſive ſtate only, and theſe exerting that power upon and by the Airs and Fires, they render themſelves expanſive and volatile: therefore, when ſo they make ſuch a reſiſtance to Waters, as would always prevail over their reſpective mutual attraction, if Acies (or Acids) who have affinity for both, did not intermediately prevail, and connect them into Union.

Theſe very highly volatile Ethers, and highly volatile Auroraes, reſpective; ſo expanſively ſingularized, according to their ſpecific gravities, (being yet heavier than the free Airs) are diffuſed through the middle and lower regions of the Atmoſphere; and down into the Sea and the Earth.

Of the former, concentrated by and combined on their pores with Acids, as fluid etherious Gaſe, are diffuſed from the higher part of the lower region through down and into the Sea and Earth accordingly: and the latter, likewiſe by and with acids, as fluid

aurorious Gaſe, are diffuſed from the middle part of the lower region through down and into the Sea and the Earth accordingly.

Of the former ſo, further concentrated by Earths, into the ſtate of volatile fluidly-gaſed ſpiritous Salts; ſuſpended in like-manner (to high above the Clouds) in this region, but lower therein; by the ſolar rays ſeparated and tranſmitted through between their Gaſe, exhibit the *Azure* (Ether or Sky): and the latter, in like-manner by Earths, into the ſtate of volatile fluidly-gaſed oilious Salts; ſuſpended ſtill lower therein: by the like rays ſeparated and tranſmitted through between their Gaſe ſingly, ſend forth imperceptible yellow; but through the upper or thinner part of them conjunctly, (reflective from the watery vapours) ſhew the viſible *Yellow* (Aurora): and eſpecially through their lower or more denſer part, (reflective from the clouds) exhibit the *Red* (Rubia.)

Theſe reſpective, on ſuchwiſe, are diffuſed by the force of elaſticity made between them with the free Airs, by the Æther; but peculiarly by the Fires in rays from the Sun; but their proportion of quantity is continu-

ally varying by this cauſe alſo, in Winds, to leſs, or to more, in the ſame ſpace, in all parts of the Firmament (known by the weight they cauſe); eſpecially more, from-ward the Poles; in froſt and fair, theſe parts are the moſt replete; in Winter, by the fewer ſolar rays, they are condenſed into the lower ſpace; and in Summer, by the larger flow of rays, are rarified higher, in the Atmoſphere; but ſtill the ſame weight.

And accordingly, from the Ground, the Waters, and the Air, being imbibed and inſpired by the minerals, the vegetables, and the animals, are their flexabiliating, invirtuating, and invigorating, Principles of life; and the inflaſhable, inflammable, and ignible, Powers of their conſtitution.

THE DIVINE WORD,

By the Operation of His Holy POWER,

As continued creating and ordaining Nature; Senſe, and Reaſon; and Conſcience; terreſtrial (immediately ſucceeding the Creation of this ſolar and planetary Syſtem; and therein this Earth, ſo conſtituted;) of thoſe Elements, and Principles; He variouſly combined, connected, and formed, the reſpective inferior, detatched Minerals; as fixed, firm, fractil, flexil, fluid, and flying, living Beings.

And of theſe, the moſt requiſite, in ſucceſſive degrees of perfection, He further Formed the moſt ſuperior Minerals but inferior Vegetables; as adhering, fractilly-flexil, living Beings: multiplicative in kind.

Alſo, the more ſuperior Vegetables; as adhering, flexible, and accidentally-moving, living Beings: multiplicative in kind.

Alſo, the moſt ſuperior Vegetables but inferior Animals, as accidentally adhering, and ſelf-moving, living, ſenſitive Beings: multiplicative in kind.

And alſo, the more ſuperior Animals; as detatchedly-adhering, ſelf-moving, intelligent,

and extelligently-ſocial, living, ſenſitive, rational, (to Men, their lords, conſcious) Beings: by male and female conjunctly multiplicative in kind: and reſpectively in kind, mutually in companies: all Mortal.

But, for His more peculiar Service, He Created Men; to be moſt ſuperior Animals; and likewiſe intelligent and extelligently-ſocial, living, ſenſitive, rational, (to Him, their Lord, conſcious) Beings: alſo Mortal. And, as efficient holy Temples, for the reſidence of the Same His Holy MAJÆSSENCE.

Who, agreeable thereto, then by the Gifts of ſtrength from His Perfection, to actuate their Being; He diſpoſed the Same, to qualify their capacities, to enable their powers, and by and with theſe natural things, to ſuſtain their viſible perſons: (that they thereby might be neceſſarily and comfortably uſeful to themſelves, and ſociably ſo to their neighbours:) and, occaſionally, to reinſtate in them what is not in their own (ſo given) capacities and abilities to do in themſelves.

Though, not to be at Man or Creature's command: neither to act againſt their free-will: but, as their loving Original, generous

Creator, protecting Governour, and kind Benefactor.

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Conſequentially,

THE DIVINE LOVE,

In Inclination, as The Holy POWER; poſſeſſed all-ſufficient with the primary Gift of Strength of qualifications, and abilities; Originally ſent from The Holy FATHER, to His Holy WORD; for, by, and from, Him, of the terreſtrial Elements, (poſſibly to perform His generous Purpoſe) to Create Man; from them; into One Eſſence exin One Eſoul, in Eſpirit, in Body, and in thoſe Elements; after the likeneſs of His own Perſon.

Agreeably ſo, by that meaſure of ſtrength from his *Goodneſs*, to a meetly-deſigned portion of the Electaes or living ſenſitive eſpirits of Nature (immediate from within and upon the ſurface of the Ground: or, by and from its father); influencing their mutual attraction; by their receivingly-conjoining, conveyingly-contracting, and retainingly-fixing, to each other, (around, but diſtinct from,

His Divine PRESENCE) became ſo Created into One (immaterial) Eſſence exin One (material) Eſoul, in the moſt beautiful form, (the correſponding and virtual image of its Eſpirit, and of its Body) but ſecretly minute: (yet mortal) accordingly, it now became naturated with the contraction of life, and alſo enabled with the virtue of ſenſe, for the attention, and retention, of ideas: by that meaſure of ſtrength from His *Wiſdom*, influencing their late rotations, it now became naturated with the ſteady elaſticity of life, and enabled with the underſtanding of ſenſe, for the convolving, and re-convolving, of ideas: and by that meaſure of ſtrength from His *Power*, influencing their late impelſions, it now became naturated with the impulſion of life, and enabled with the power of ſenſe, for the rebounding, and expreſſion, of ideas: as a ſelf-moving or living, ſenſitive Being; in himſelf.

For his neceſſary Employment, by the ſame His given ſtrength, the mind of his eſſence became qualified with the natural love, diſpoſition, and diſpenſion, of reaſon; *for the knowledge of ideas, remembering of requiſitely*

reſpective ideas, regulation of inſtinct, and exertion of order; as a ſelf-active, and rational Being, in, and from, himſelf. Accordingly, ordained a perpetual governor, over; then, by his acquired truths to give names to, and to rule in order; and to correct; and alſo a perpetual miniſter, ſervient; by his acquired powers, occaſional, to give ſuſtenance, and material-virtue; and phyſic; to; his (ſubſervient) Eſpirit, and to his (inſtrumental) Body.

Alſo, for his neceſſary Employment, and agreeable Amuſement; by the ſame His given ſtrength, the mind of his Eſſence became qualified with the mechanic love, rectitude, and illuſtration, of reaſon: *for the knowledge of ideas, remembering of requiſitely reſpective ideas, regulation of Sciences, and exertion of Arts*; as a ſelf-intelligent Being, active in, and from, himſelf. Accordingly, ordained a perpetual governor, over; then, by his acquired truths to give names to, and to keep in order; and to correct; and alſo a perpetual miniſter, ſervient; by his acquired powers, occaſionally, to give ſuſtenance, and ma-

terial virtue; and phyſic; to; the ſubſervient Vegetables, and Metals.

And alſo, for his neceſſary Employment, agreeable Amuſement, and mutual (terreſtrial) ſociety; and for the increaſe and preſervation of natural knowledge; by the ſame His given ſtrength, the mind of his Eſſence became qualified with the moral love, policy, and juſtice with mercy, of reaſon, *for the knowledge of Ideas, remembering of requiſitely reſpective Ideas, regulation of Manners, and exertion of Friendſhip;* as an intelligent, extelligent, and ſocial-Beings; in, and from, themſelves, amongſt Animals: their fellow-creatures, Accordingly, ordained a perpetual governor, over; then, by his acquired truths to give names to, and to rule in order; and to correct; and alſo a perpetual miniſter, ſervient; by his acquired powers, occaſional, to give food, and material-virtue; and phyſic; to; the ſubſervient kinds, and companies, of their ſubordinate Animals.

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The contraction of the life of this (to The Divine BEING Subordinate) governing human Eſſence, is the firſt natural degree of

its created one central, intradiate or attractive ſtrength: by which, neceſſarily tending out within the ſphere of its Eſoul, and by contact receiving, conveying, and retaining, its Eſpirit there, acquires ideas: and in its Eſoul wholly, or partially, contracting its ſubſtance, facilitates theſe ideas towards its mind or centre.

The elaſticity of its life, is the natural ready aptneſs of its ſtrength, in its Eſoul, to neceſſarily, and occaſionally, vibrate expanſively and contractively its ſubſtance.

And, the impulſion of its life, is the like natural degree of its exradiate or expanſive ſtrength; in its Eſoul, neceſſarily, and occaſionally, dilating its ſubſtance wholly, or partially, towards its ſurface; tending out within the ſphere of its Eſoul, reſtrains its Eſpirit there: by which, to re-convey ideas from itſelf.

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The ability of virtue of the ſenſe of this living Eſſence, is the perpetual, and occaſional, ſelf-moving to inward of the conſiſtence of its Eſoul; craving, receiving, and retaining, ideas.

But the qualification of love of the reaſon of its mind; *is to Deſire, and to Know*, (thereby) natural, and artificial, ideas.

The ability of underſtanding of the ſenſe of this living Eſſence, is the occaſional ſelf-conſiſtent moving within of its Eſoul; convolving, ſtill-holding, and re-convolving, ideas.

But the qualification of rectitude of the reaſon of its mind, *is to Remember, to judgingly Define, and to Enjoy*, (in Sciences) the cauſes (thereby) of natural, and artificial, ideas: *and to diſpoſingly Deſign* (in Arts) original, or copy, devices; from, and improvements in, the ſame.

And the ability of power of the ſenſe of this living Eſſence, is the perpetual, and occaſional, ſelf-moving to outwards of the conſiſtence of its Eſoul; rebounding, conveying, and impreſſing, or impulſing, upon its Eſpirit, and this upon its Body, in place, or to change of place; and there, by words, or by actions, to obtain variety of natural, or artificial ideas: and to perform deſigned works.

But the qualification of illuſtration of the reaſon of its mind, *is to Will, and to Determine*, to efficiently exhibit, from Art, by the rational, ſenſitive, and living, means of its Eſoul, Eſpirit, and Body, the virtual, and formal excellencies (either by explaining, or accompliſhing) of reſpective works.

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Moral Love, *is the Deſiring, and Knowing*, qualification of the reaſon of the mind of the human Eſſence, in itſelf.

On the craving of ſimple deſire (ariſing from its innate diſpoſition) for knowledge in common.

This Principle, from accidental cauſe; from its mind actuating the ability of its power in its Eſoul, and this upon its Eſpirit, and Body, receives by the ability of its virtue from them, the bounding impreſſions of ſimple, or complexed, *Ideas* upon and into its exterior-face, contractingly conveys them ſtreight through its ſubſtance to its interior-face, and there depoſits the *Same* in its mind.

Moral Policy, *is the Remembering, Judging, and Diſpoſing*, qualification of the reaſon of this Eſſence, in itſelf.

On the inclination of deſire, occaſionally, (from the ideas ariſing from revelation, or tradition, or hiſtory, or obſervation, poſſeſſed therein) to interiorly accompliſh the knowledge of things by Nature, or by Art, paſt, preſent, or to come; morally poſſible, or morally impoſſible, to be ſenſitively attained.

This Principle, from particular cauſe; from its mind promptedly expoſing by its memory requiſitely reſpective Ideas, pre-receivedly depoſited therein; actuating the ability of its underſtanding in its Eſoul, boundingly vibrates in and from its interior-face impreſſions of the Same; expanſively and orderly convolving them through its ſubſtance, *Inveſtigates and Defines them*; then contractingly re-convolving them approved, *Connecting, and Eſtabliſhing, them*, into the beſt Opinion; repoſits the ſame in its mind: there ſtating them according to their real, or fancied, moſt ſtriking merit; reſerves thoſe for memory that are conſiſtent to conduct its ſocial, or ſelf, Happineſs; and deſpiſing or forgetting thoſe that are injurious to its ſocial, or ſelf, Intereſt.

And moral Juſtice, with Mercy, (*i. e.* univerſal juſtice) *is the Willing, Determining, and Potent*, qualification of the reaſon of this Eſſence, in itſelf.

On the concluſion of *Opinion, or requiſitely choſe Ideas* (preſented by its Memory; defined, or not defined, by its Judgment, and approved by its Will) for external exertion.

This Principle, from determinate cauſe; from its mind actuating the ability of its power in its Eſoul, rebounds theſe *Ideas* in and from its interior-face (that GOD there, *Only* beholds, and with itſelf only, are ſenſible of) expanſively conveying them ſtreight thro' its ſubſtance to the reſpective parts of its exterior-face, and impreſſing them upon, in, and with, its Eſpirit, to perform actions by its Body, upon the Elements.

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This Eſſence, by its underſtanding in its Eſoul, from internal, or external, ideas becoming ſenſible of fear, or of joy; it immediately and accordingly Acts: if influenced by the former, its virtue cowardly contracts, or, its power courageouſly enforces to reſiſt,

if not governed by reaſon, eſpecially by divine Rectitude; which excellency, is, to compoſedly ſuſtain its virtue, and reſtrain its power: or, if influenced by the latter, it chearfully, if not incautiouſly, inforces its power to obtain, and its virtue to receive, the apparent good; if reaſon, eſpecially Truth, did not judiciouſly reſtrain both; on ſuchwiſe diſpoſing its Eſpirit, is accordingly felt in the heart, of its Body.

This Eſſence exin its Eſoul, being ſo innately active; eſpecially, when by external cauſes it becomes more habituated, it ſeldom ſleeps.

Therefore, when awake, and indifferent to joy, or fear; the Eſſence of its Eſpirit being alſo awake, and indifferent to action, or reſt; it begins to inveſtigate ideas that preſent: but while in this act of contemplation, frequently an adjoining, connected, ſimilar, or new, more forcibly pleaſing, or fearing, idea intrudes from its memory, or ſenſes, attracting the attention of its judgment; which then leaving the former ſubject, by its underſtanding begins to inveſtigate, enjoying, or fearing this; till in like-manner ſome

other more forcible idea bounds forward, and ſtrikes the attention: which then leaves that, and contemplates this: on ſuchwiſe, quickly running from one ſubject to another; and ſometimes upon quite different things from the conſequence of the firſt: till by ſome accidental idea it recollects the matter of this; and oft, by memory runs back through the whole.

The Eſſence of the Eſoul, being attentively waited on by the Eſſence of the Eſpirit, awake; and being Awed by fear, from ideas of powerful objects under immediate notice of the memory, or of the ſenſes, peculiarly the preſence of judicious, or injudicious, Superiors; and conſcious of liability by them of loſing life, of ſuffering pain, of loſs of credit, of liberty, of family, of eſtate, of cloathing, or of food; theſe ſtrongly prompt the memory by its virtue to ready attention, the judgment by its underſtanding, to regular inveſtigation and definition, and the will by its power to quick illuſtration and impulſe: by which, keeping carefully intent on the firſt ſubject, and watchful of

those consequences that might ensue, it accordingly actuates its Espirit, and this its Body, interiorly in his heart, and exteriorly by words and actions, to, or towards, the best means of preserving its happiness.

It is only by the ideas immediately communicated from without by the senses of the Essence of the Espirit when awake, to the mind of the Essence of its Esoul, that this knoweth itself actually present in its real place.

For, so soon as the senses of the Espirit become asleep, and the understanding of the Esoul is still awake, this, as not being influenced by any free sensitive guide, supposes itself in any ideal place; according to the accidental, (or Designed) imaginary things bounding into, or arising by the memory in its mind from pre-received ideas, through the means of its innate quickness to action, influencing its understanding; their conjunction there, with, or separation from, each other, and formed into apparent natural, or inconsistent, things, by the various degrees of its exertion: (and oft times connected with, or influenced by the weak ideas of its disturbed senses, affected by its Body) and

then depoſited in its mind, under the notice of its memory.

By

The all-ſufficient Efficacy of the Divine Attributes Influencing through and by the Eſſence of the Eſoul, the virtue of the eſſences of the Electaes or living ſenſitive eſpirits of Nature, (by Him, a full, or increaſing, portion: or, by and from its father and mother) within it, and their reſpective ſphere; on their receiving, conveying, and retaining, each other, mutually in contact, connected as One adapted being, they became preſerved in Union; moſt agreeably diſpoſed, and formed into exquiſite order for, adhering to, retained by, ſurrounding, and radiately extending from, the Eſoul (centrated in the ſenſorium of the brain in the head of the Body): as originally, naturated with the ready attraction, rotation, and impelſion, of life; and, now become enabled with the quick contraction, elaſticity, and impulſion, of ſenſe; they conſtitute within its Sphere, its moſt immediate attendant ſubſervient (eſpirits or) Eſpirit.

This Eſſence exin its Eſpirit, by its ſenſe receiving the contracting, or exerting, diſpoſition of its Eſoul, of fear, or of joy; (or, from its Body, of pain, or of pleaſure) from the former, quickly ſelf-contracting withdraws fromward its Body, towards its Eſoul; or from the latter, ſelf-dilating, exerts fromwards the Same, towards its Body: and, accordingly proportionate, is livingly and ſenſitively felt in the heart of its Body: poſſible to an extreme degree.

This Eſſence exin its Eſpirit, by its attraction within the Sphere of its virtue, flexillyfluid reſiding in its nervous veſicular-fibrils, (in the brain and muſcles of its Body) when in its natural quantity retained there, mutually holds Air on them, rather paſſively, and actively, and theſe, Fires, in like-manner.

This Eſſence, by its reſpective rotating of its eſpirits or Eſpirit, when, and where, ſuperaboundingly collected in ſuch neceſſary or voluntary diſpoſed of thoſe fibrils, gives elaſtic flexability to its ſubſtance.

This Eſſence, by its reſpective impelling by its eſpirits, when quickly rotating, force off by indenture of their ſurfaces their re-

tained, and ſucceſſively attracted, Airs, into a flying ſtate: and which, by their rotating, ſimilarly impel their adhering, and ſucceſſively attracted, Fires.

This Eſſence exin its Eſpirit, by its virtue feelingly receive ideas externally from the reſpective parts of its Body; (or, internally from knowing Beings, when Commiſſioned, or Permitted) by its ſenſe, vibratingly convey them from one particle to another of its ſubſtance, and by its ſtrength, boundingly communicate them on, and into, the exterior-face of its Eſoul.

This Eſpirit, by its virtue, receiving from the exterior-face of its Eſoul impreſſive commands, by its ſenſe, vibratingly conveys them quickly from one particle to another of its ſubſtance, and, by its ſtrength, exerts their force on the convex, through to the concave, membranous ſurface of the veſicles of the lungs: elaſtically detatching from thence (repeatedly, as inforced) their naturally adhering Electaes, Airs, and Fires, into action, upon the freely-fluid Elements of the breath in the broncha; expreſs them into ſound:

and which, by means of the palate, the tongue, the teeth, and the lips, form the reſpective parts of the voice.

Or, by its virtue, receiving from the reſpective parts diſpoſed of the ſame exterior-face, impulſive forces upon itſelf, inſtantly, by its ſenſe, reboundingly conveys them, and by its ſtrength, preſſing one particle on another of its ſubſtance immediately before it (in its nervous body) to the reſpectively appointed muſcles; influxingly diſpenſes proportionally ſuperabounding of the ſame: by which, increaſing above natural their portion there, ſpread upon their concave-interior-ſurface, (equally withdrawing the like proportion of thoſe ſo adhering within their antagoniſts muſcles) as to reſume their rotating; and thereby impelling their adhering and attracted Airs, and theſe ſo, their Fires; rarifies the Same into expanding force: on ſuchwiſe, exerting that power in theſe fibrils, (by diſtending therein each veſicle in breadth, and accordingly contracting the ſame [in their fibrils] in length) as draw up the tendons, which move the members of its Body.

ALSO,

By the ſame all-ſufficient Divine Efficacy Influencing through and by the Eſſence exin the Eſoul, through and by the Eſſence exin the Eſpirit, the eſſences exin the (ſimple) eſpirits, and exin the (ſimple) bodys, reſpectively ſingle, and otherwiſe conjunctly combined into principles, (by him, adaptedly ſufficient, or increaſing, portion immediate from Nature, or, by and from its father and mother) within their reſpective ſpheres; theſe eſpirits, on their attraction, rotation, and impelſion, with theſe bodys, on their attraction, only, coming towards] contact, and receiving, conveying, and impulſing, each other, became, (and are) moſt wiſely diſpoſed into exquiſite order, according to affinities; and connected into larger, various combined, diſtinct, and fluid, particles: of theſe, reſpectively and proportionally connecting with the others, organized into tubular, and veſicular, fibres, fibrils, and membranes; and otherwiſe, neceſſarily conſiſtent retained; formed fluid blood, flexible-

fleſh, firm tendonous-cartiliges, and hard-bones; united into One beautiful convenient ſpherical-like Form; round its heart (the chief ſeat of the perpetual activity of its Eſpirit; *and like to the Sun*): extending in members (*like to its Rays, to the extreme of its Sphere or Syſtem*): and principally its head (*as Heaven*); above the ſame: as originally naturated with the attraction, rotation, and impelſion, of life or heat; it now became enabled with the reception, circulation, and diſperſion, of health or blood; conſtituting within their Sphere, their ſubſervient inſtrumental Body: All united in One perſon.

This Eſſence exin its Body, by its attraction within its Sphere, mutually retains exteriorly upon the expoſed epidermis of the ſkin, interiorly upon the expoſed part, of the membranous concave ſurface of the venticles of its heart, arteries, and veins, and alſo, upon thoſe of the trachea, and veſicles of its lungs, Electaes, in an adhering (rather) paſſive ſtate; upon theſe, Airs, and upon theſe, Fires.

This Eſſence exin its Body, within its Sphere, receives, conveys, and diſpenſes, the

elaſtic, and paſſive, impreſſive impulſes of the flying, fluid, and firm, elemental ſubſtances from the reſpective parts of the ſurrounding Creation, upon and into its ſenſitive Eſpirit.

Alſo, by its reſpective degrees of ſemi-retarded elaſticity, it proportionally contracts and dilates the pores of its material ſubſtance, according to the various degrees of Fires or heat flying through its ſkin, and of Fires, Airs, and Electaes with (aërial) phlogiſtic particles flowing through its Lungs, and into their reticular Artery.

And alſo, on the interiorly received force alternate from its Eſpirit, in its heart, expanding and ſhortening the nerves of the muſcles of its venticles, re-contracts their fibres; and thereby ſtrongly preſſing out and forward the blood by impulſes, ſends the ſame through its arteries and veins: by the friction of which ſwelling power, flowing, and preſſing againſt thoſe inner membranes, of the heart, arteries, and veins, wipes off the Electaes there, (reciprocally adhering in their relaxed ſtate) into detatched fluidity, to between the globulas of blood.

Theſe ſo, by reſuming their rotation, impel their adhering and attracted Airs, and theſe in like-manner, their Fires, into moderately natural, or quick flying, force: which, by ſo bounding, and re-bounding, from and between the particles compoſing the blood, and all the other more conſiſtent parts of the Body; and likewiſe, between thoſe of the ſenſitive Eſpirit, neceſſarily dilate them into fluidity and digeſtion: thereby orderly placing their particles according to affinity, (rejecting the ſuperfluous, and retaining the homogenious) perfects them ready for action and uſe.

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The Divine All-ſufficiency, agreeably correſponding (Thereto) conſtitutively formed of homogenious parts of the ſerum, a properly adapted and more intimate body, (An aſſemblage of veſicules, and of tubularly veſicular fibrils, organizedly incerted, and plexuſly communicating.) or, conducting inſtrument; within, through and in union with, the Body, for the more immediate containing, retaining, and conducting, its ſenſitive Eſpirit.

And accordingly, on deficiency of this Eſpirit, through its Eſoul, influencing its virtue by a perpetual craving of its mutual attraction to full, ſuſtainingly draws from between the inner membrane of the arteries, and the blood flowing therein, the Electaes, with Airs, and Fires, there, inlivening the ſame, (which are again ſupplied from the Ground, the Atmoſphere, and the Æther) through the capillary electaries, or glands of the corticular part of the cerebellum, into this organized body, in, and continued through, the cerebrum; where uniting with thoſe eſpirits or Eſpirit in contact with the Eſoul, becomes aſſimilated, naturated, and enabled, conjunctly into apparent union, as One.

Similarly, on the craving deficiency (cauſed by increaſe or decay) of this organized body, by the attraction of its virtue, theſe proportionally adapted parts of the ſerum, in full preſſure of circulation from the arteries, become abſorbed; and being ſecreted through the bowel-like corticular part of the brain, is vented into the intermediate ſap of the veſicular nervous white cerebrum; (continued through the oblon-

gata, ſpinalis, &c.) and between its tubularly-veſicular fibrils: therewith becoming externally connected, are occaſionally incorporated into the diſtended appoſite pores of this nervous body, to ſtrengthen, and lubricate, its ſubſtance; and after diſcharging by its venticles the ſuperfluous vehicle, are aſſimilated with, and conſtitute, the ſame.

This Eſpirit or eſpirits ſo adhering to, and diſpoſed in, this nervous ſyſtem, with it, are diffuſed through every membrane and muſcle of the whole Body, within the epidermis; (agreeably forms the ſame image) and through which, being ſo univerſally conducted, and regularly retained, are adapted as a Watch to the Eſoul, and as a Guard to the Body: and while each particle is preſerved within each other's ſphere of union, and the whole contacting the Eſoul and the Body, it unites them in One perſon: conveying by its ſenſe, ideas from the Body to the Eſoul; and by its ſenſe and life, the like efficiently, from the Eſoul to the Body.

This Eſpirit, on its ſenſe being irritably touched; is able by its life to neceſſarily extend, revolve, and contract, the members of

its Body in any direction; even, without waiting for the conſent, or impulſe, of its Eſoul: yea even, (though not for long continuance) after the Eſoul is actually ſeparated from it; and itſelf more divided: and this it does towards the ſelf-preſervation of its union. Yet, on the contractive virtue from the reaſon of its Eſoul reſtraining, is able (though with reluctance) of forbearing to reſiſt; or, by the influencing courage of its Eſoul, is more artfully directed ſo to do: as ſuch, extending the members of its Body within the Sphere of its attraction, (the length of them) taking hold, ſupporting, and projecting, ſubſtances of weight, to diſtance; and, even to beyond its Sphere: or, conveying them by contracting, to its Body.

Likewiſe, is able by frequent repeated impulſes from its Eſoul, of performing by the reſpective members of its Body, with more readineſs, agility, and exactneſs, whatſoever ſervice in arts it is inclined to; as ſpeaking, ſinging, muſic, drawing, dancing, &c. as only being warned on its ſenſe from without, does ſuch acts when its Eſoul is

even meditating on quite different things: though the leſs it is habituated ſo, the more it is liable to frailty in the performance.

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From the Influence of the Same Divine Efficacy; the reaſon, ſenſe, and life, of the Eſoul, by the ſenſe, and life, of its Eſpirit, actuating the life of its Body, (on its craving deficiency, from increaſe, or decay) from the Ground, and Water, receiving its viſible (paſſive) elementary food, and drink, conveys them into its ſtomach and bowels; where, imbibing proper fermenting juices from the bile, &c. they digeſt: from thence by the lacteals of its meſentary (or roots) abſorbing the homogenious chyle, (after having by the meſentric glands been diveſted of its ſuperabounding fluids or Salts, Acids, and Waters) it is conveyed to the receptachylum: thence, by the veins (with the returning blood) is carried to the heart; and to the lungs; where, receiving from the Firmament its inviſible (active) elementary material virtue, it becomes invigorated: and being re-received by the heart, by its impulſe is circulated through the arteries (to

the liver, and to the kidneys; where, by the former, becoming diveſted of its ſuper-abounding fermentative Gaſes, and tartarous Salts; and by the latter, its ſuperfluid Waters, and Acids, and Serum) and returned by the veins, to the heart; there, in union with the pre-received blood, it is aſſimilated as One fluid body: (*conſiſting of the Cruors, of the Gellaes, and of the Serum:* conſtitutively formed of chalybeate Salts, cretaceous Salts, Oils, Spirits, Auroraes, Ethers, (Salts,) Acids, Watels, Electaes, Airs, and Fires; the ſtronger in power reſpectively combined by and with the weaker, to ſatiate; according to their reſpective affinities) from thence, as Blood; by the numerous arterial ramifications, is conveyed through the cellular-ſubſtance, (but firſt, there, by their collateral pores becomes diveſted of part of its Gellaes, and of moſt part of its acidiated Oils, and acidiated Spirits, in and with Serum, to form the fat) into the muſcular fibres; and from thence, leaving the cruory, the gellatinous, and the ſerous, parts to return by the veins, part of the former remains to ſupply theſe fibres;

and parts of theſe latter are conveyed by and to increaſe and ſuſtain the continued coats of the tendons, (and thence through theſe fibres more expanſively forming) the perioſtums, the ligaments, and the cartilages: and from which, venting their more tartarous part, (which, with the ſuperabounding acidous fluids ſecreted from the marrow) to concrete, to form, and to ſtrengthen, the bones: which, admitting and ſurrounding the continuation of the cellular-ſubſtance, fibrouſly contains, ſecretes, and conveys, the finer (or leſs acidous) part of the ſpiritous-oil from the fat, into marrow: forming the medullary; that imbeds the nerves, which are continued from the brain, and diſpoſed therein: and, as the vehiculary fluid is vented away by the abſorbent veſſels, all reſpectively become incorporated in conjunction with the original conſiſtent Body, and ſimilarly united, as One.

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This Body, by its actuated life, in every exertion of its ſtrength, proportionally cauſes an increaſing flow of internal heat: this, by dilating the pores of its conſtitution, forci-

bly discharges through its skin of the restained Airs, and Electaes, so rarified therein: these accordingly urging out with the serous, the volatile, and the swimable, and even possibly the precipitable, parts of the blood; and also, of its sensitive Espirit: causes such a decrease of its substance, as craves a daily supply; to support and complete its person,

THE NATURAL DEATH,

By the human (immortal) Eſoul, of its Eſpirit and Body; is cauſed by the prevailing force of fear in its Eſſence.

For fear, is the exertion of the contractive virtue, of its life and ſenſe, over-balancing, and even, to the effectual overcoming, the impulſive power, of its life and ſenſe: and when ſo, by attractively retaining its Eſpirit, or, more immediate part of the Same, ſo ſtrongly around itſelf, and eſpecially, by the additionally fearful attractive or adhering virtue, of this, as to ſtifle its elaſtic underſtanding: the equal-balance of its virtue, and power; it then ſtops all communication by its life and ſenſe, to the Body.

Except, the Body ſufficient in health, is able to ſuſtain, and its Eſpirit ſo complete, as to ſpring back to reſiſt, irritation: otherwiſe, the united life of the Body begins to diſſolve; and the unretained part of the Eſpirit therein to ſeparate: the former into its original duſt, and the latter into its original fluid.

THE DIVINE WORD,

Conſiſtent with His loving Inclination continued, Gave to the firſt Man, Adam, (before he tranſgreſſed) accordingly, an addition of His Holy POWER, multiplicative, to create in ſucceſſion an increaſe of mankind: and in like manner in every ſucceeding generation, to his male offſpring.

So, agreeable to His Wiſdom, of adapted portions of the ſame living ſenſitive Eſpirit in Man, as meet, ſimilarly creates living ſenſitive rational Eſouls: and ſuſtainingly in them, continually reſides.

Theſe created ſelf-moving Beings reſpectively, with their accompanying portions of the ſame ſeminal-Eſpirit, of ſerum, and of blood, in him requiſitely prepared by digeſtion, conſtitutes the human Seeds: and, as ſuch, remains in, and as a Gift, to him, till he is diſpoſed to begenerate; at his free diſcretion: (and rather, when agreeable with) from him to Woman, (his Wife) that in her Body, (the meetly adapted materice, and cheriſhing warmth) with the additional ſupply from her

perſon of the like ſeminal Eſpirit, of ſerum, and of blood, by the gradually continued creating Influence of the Same Divine POWER, might become by attraction, diſpoſition, aſſimilation, union, and increaſe, a correſponding Eſpirit and Body; ſubſervient to that Eſoul; in the likeneſs of Man again.

(Though life urges, and ſenſe prompts, yet reaſon, eſpecially prudence, dictates, that not any man ought to beget children with intent to leave them to the public Care: but only ſo, as he means to bring them up to maturity, comfortable, uſeful, and in the love and fear of GOD: otherwiſe he poſſibly expoſes them to tranſgreſſion, and danger of untimely temporal, and eternal, Death: and for ſuch, he is Accountable to GOD and Man.)

THE DIVINE HOLINESS,

In continued and additional loving Inclination, poſſeſſing All-ſufficient of perpetual Strength, and of occaſional Truths, and Powers; multiplicative, *as creating, and ordaining, Nature, and Reaſon; and Conſcience; celeſtial, in Common.* Originally given, ſent, and proceeded, from The Holy FATHER, to His Holy WORD; and by, and from, Him, to Adam (before he tranſgreſſed), to *elect*, and *ordain*, his Eſſence exin Eſoul for *angelic ſociety, and propagation of heavenly knowledge*: (and who, thereby, became truly Created in His likeneſs: and from him, derived ſo to his offspring) [excepting the withholding from them the then unneceſſary knowledge of *Good* (or GOD and Heaven); and *Evil* (or the Devil and Hell); yet, this knowledge, He placed in Paradiſe, by means, within their power, for the trial of their faithfulneſs: and who, if found faithful, doubtleſs, not knowing Evil, or Suffering, or Death, would in due time have been tranſlated by the conduction of the holy Angels into Heaven, to the knowledge of *Good Only*].

Agreeably ſo, then, by his Strength, to perpetually ſuſtain the reſpective contraction, elaſticity, and impulſion, of the life of their Eſouls, *immortal*; to endurate the virtue, underſtanding, and power of their ſenſe, *eternal*; and to qualify the memories of the reaſon of their minds with *Love*, their judgments with *Prudence*, and their diſpenſations with *Generoſity*; for *the remembering of requiſite Ideas*, (from Nature, and from Revelation, of the Purity, Majeſty, and Humility, of GOD, and divine Beings; the Simplicity, Wiſdom, and Providence, of divine Laws; and the Beauty, Regularity, and Plentitude, of divine Works) *regulation of holy Communication, and exertion of Happineſs*: as ſocial intelligent and extelligent holy Beings; or Miniſter sof GOD: in co-operating with Him, and holy Beings, to the fulfilling *univerſal Righteouſneſs*: and to dignify the being, preſence, or appearance, of their perſons with *reverence, as Sons of GOD*.

And accordingly, as they thereby were zealous with fervent Prayer, and believed the Word and Power of GOD with ſtedfaſt Faith, from that pure knowledge they, and

He in them, receive from divine revelations and commandments, from tradition, from history, and from observation, He by His Truth occasionally, would recollect to their memories *these truths necessary*, to prevent error; and by His Power occasionally, would effectually enable their powers with *requisite courage in difficult cases*, to do righteousness; thereby arming them against, and to resist, *covetousness*, of unnecessary knowledge, of unnecessary possessions, and of unnecessary food; when tempted of the Devil, of Man, or of their own Desire.

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THE DIVINE HOLINESS,

In additional and peculiar Meaſures given to Men *for divine Government in ordinary, and nutritively ſtrengthening of heavenly knowledge*, in the Church.

By His Strength reſpective excelling, perpetually *in Ordinary*, and of occaſional Truths, and Powers, thereto; *to Anoint* thoſe eſpecially choſen by The Holy WORD of GOD, of their elect Brethren; and by a holy *prophet* after preſenting with Prayer their reſpective Oblations, and their receiving with Faith of the holy Sacrifice, by him were preſented to GOD, and by him, from GOD, *Ordained*, for their prudence, humility, and acquired neceſſary truths or knowledge, to be perpetual *prieſts*, (in ſucceſſion) over, the elect members: the holy Church of the faithful.

Accordingly, by their then received Gift of Ordinary truths or knowledge, (to reward with names of dignity, and ordain for their aſſiſtance, thoſe of them that were moſt qualified and diligently faithful; [firſt, to be as co-ordinate moral counſellors, wardens,

and governors; and ſecondly, others] to be as ſubordinary directors and miniſters) to regulate in order, members; to unite them in prayer; to rehearſe to, and inſtruct the ignorant in thoſe holy truths; to admoniſh thoſe that did folly; and to rebuke thoſe that treſpaſſed. And alſo, as perpetual *miniſters*, ſervient, by their then received Gifts of Ordinary powers, and property, to adminiſter alms to men their brethren; but eſpecially, gifts of reward to their aſſiſtant Brethren.

By His occaſional clarifying Truths, to endue their minds *intuitively to explain, and to determine with certainty*, in abſtruſe points of controverſy in holy Duties.

And by His occaſional perfecting Powers, to enable their powers *to adminiſter divine Gifts* to the faithful: and *to excommunicate* obſtinate re-diſbelievers; till they repented.

THE DIVINE HOLINESS,

In more additional, and peculiar, and in moſt peculiar, Meaſures, given to Men, *for divine Government in ſuperordinary; and occaſional increaſe of natrative heavenly knowledge*, in the Church.

By His Strength reſpective ſuperexcelling, perpetual, in Superordinary, and of occaſional Truths and Powers thereto; *to Anoint* thoſe principally choſen by The Holy SON of GOD of, and approved by, their elect Brethren; and by reſpective holy *prophets* after preſenting with Prayer their reſpective Oblations, and their receiving with Faith of the holy Sacrifice, by them were preſented to GOD; and by them, from GOD, *Ordained*; for their courage, prudence, humility, and acquired neceſſary truths or knowledge, to be perpetual *kings*; (*as their LORD and King's moſt immediate human repreſentatives on Earth*; in ſucceſſion) over, Men, their faithful Brethren; and their unbelieving brethren; in their reſpective Eſtates.

Accordingly, by their then received Gift of royal or Superordinary truths or know-

ledge, (to reward with names of honour, and ordain for their assistance, those of them that were most qualified, and diligently faithful; to be as subordinate counsellors, governors, and ministers) to rule with righteous judgment in order, Men; to correct obstinate offenders; and to exclude by death blasphemers of GOD, and murderers of Men. And also, as perpetual *ministers*; servient; by their then received Gifts of royal or Superordinary powers, and property, even, by love to offer their temporal lives for the preservation of their Brethren, and their property; to give gifts of reward to their assistant Brethren; and to shew mercy on the poor.

And, firstly, and designedly, to them, when found singularly qualified, and possessed of, otherwise to they from obscurity found so of, exemplary humility, faithfulness in duty, and purity in conduct, occasional, Immediate *Divinely Chosen and Ordained*, to be perpetual *prophets*; servient; with their received respective holy Gifts of superabounding Truths, and Powers, occasionally, *to administer miraculously to believing Men, additional divine knowledge, and commandments; to give them estate, and food; and*

to increase their strength, and health: and to cast out wicked men, princes, and devils.

And, (yet freely) to present their Esouls an Offering, for eternal Mercy, and Salvation, to their Brethren,

But, that of the Son of David, JÆSUS CHRIST the great King and Prophet, *sinless*, Only was Accepted so to do,

THE PERFECTION
OF THE MORAL DUTY OF MAN,

Ariſing from the terreſtrial nature, in, and by, him to Men; tending to happineſs in that ſtate, on Earth; conſiſts,

Firſt, in his pleaſing poſſeſſion, deliberate conſideration, patient inveſtigation, careful defining, ſatisfied opinion, contented enjoyment, voluntary acknowledgment, and chearful diſpenſation, of natural, and artificial, ideas; of the forms, the powers, and the effects, of the Elements, the Minerals, and the Vegetables; alſo, of the perſons, the capacities, and the actions, of the Animals; chiefly theſe of Men.

Secondly, in his reaſonable acquieſcence in, or with, the Ordaination of principal Men of judgment, choſen in council by, and of, their Brethren, and ſucceſſively ſeated in authority, according to the Will, the Word, and the Power of GOD, by, and in ſubordination to, JÆSUS CHRIST; as (alſo) the terreſtrial King of kings, and Lord of lords: in, or with, their agreeable diſpoſal of perſons into ſubordinate authority, according to their re-

ſpective age, qualifications, and abilities; in, or with, the knowledge, regularity, and diſpenſation, of their laws; and in, or with, their providential gifts, rewards, and puniſhments, in care of every ſubſervient creature, eſpecially Men; for the ſocial uſe, happineſs, and defence, of each individual, conſtituting the terreſtrial Eſtate: and in, his concordance with his Brethren, in love, honour, obedience, and gratitude, to them.

And laſtly, in his activity; with free choice, ſocial deſire, and obedient will, in hopes of juſt, neceſſary, and comfortable, (human) reward, to exert his virtue, underſtanding, and power, by his Eſoul, to impulſe his Eſpirit, to actuate his Body, to perform pleaſing, lawful, and neceſſary, deſigns, words, and works, by himſelf, by men his brethren and ſervants, and by his inferior animals, upon the vegetables, the minerals, and the elements, according to the influencing Dictate of his indwelling Holy POWER, the commands of his human ſuperiors, and the deſire of his neighbours.

The Perfection
Of the religious Duty of Man,

Arising from the celestial nature in, and by, him, to GOD; tending to happiness in that state, on Earth; consists,

First, in his pleasing possession, deliberate consideration, patient investigation, careful defining, firm faith, wonderful admiration, contented enjoyment, voluntary acknowledgment, and chearful dispensation, of supernatural ideas; of GOD, (The Holy FATHER, The Holy SON, and The Holy GHOST) of His Ministers, (The holy Angels, Apostles, Prophets, Pastors, Teachers, and Members) and of His Works; (By His Holy SELF, by His holy Angels, and by His holy Men; the faithful of His universal Church) in holy Things made, appertaining, and consecrated, to His Service.

Secondly, in his prudent Acquiescence in the Goodness, Wisdom, and Power, of GOD, The Original, Creator, Governour, and Benefactor, of the infinite Universe; in His

diſpoſal of all created Beings, according to their perſons, qualifications, and abilities; in the diſpenſation of His Laws; and, in His providential Gifts, Rewards, and Puniſhments, in care of every creature reſpectively, through the Same; eſpecially, (on Earth,) to Men; for their inſtinctive, artific, ſcientific, moral, and religious, inſtruction, happineſs, and preſervation; more eſpecially, to the obedient Members of His holy Communion, for their graceful Inſtruction, ſocial Happineſs, and poſſible Defence, againſt Error, Sin, and Wrath: and, in concordance with them, in Love, Worſhip, Obedience, and Praiſes, to Him.

And laſtly, in his Activity; of free choice, loving deſire, and generous will, with prayer for Divine Aid, truſt in the Same, and in expectation of (divine) reward, to exert his virtue, underſtanding, and power, by his Eſoul, to impulſe his Eſpirit, to actuate his Body, to perform pleaſing, lawful, and neceſſary, deſigns, words, and works, by himſelf, by Men his brethren and ſervants, and by his inferior animals, with, and of, the vegetables,

the minerals, and the elements, according to the Will of The Holy FATHER, the Word of The Holy SON, and the powerful influence of The Holy GHOST, for good unto all Men; especially they of the holy christian Church.

THOUGH MAN IS THE OFFSPRING OF THE DIVINE NATURE, He is not to presumptuously suppose himself an independent GOD; but only a Son, in whom, GOD in the strict justice of His Holiness requires perfection of holy disposition in union with Himself, agreeableness in judgment, and in full proof of obedience, to His universal Government (founded in Righteousness, conformable to that pure Nature); on the shame, sorrow, and pain, of being expelled from the universe of Good: *if not redeemed by Himself.*

Accordingly so, as GOD designed not any thing He giveth to be in vain; these divine gifts of qualifications and abilities dispensed to Man, were with intent that they should be obediently applied to act their full purpose, with an easy, careful, and chearful, exertion; by the virtue of his Esoul, this by his Espirit, this by his Body, and this by the Elements from without, to obtain the respective ideas of truth; as occasion, within, by a right and diligent use of his understanding, to improve them to increase; and by his

power to diſpenſe of them reſpectively, and requiſitely, from his Eſoul, this by his Eſpirit, this by his Body, and this by the Elements externally; not only to that ſelf-loving, but equal univerſal loving Purpoſe: to the Glory of the Honour of GOD.

Eſpecially, to the perfecting that nature into a perpetual ſocial peaceful ſtate (in whatſoever ſtation aſſigned, or ſervice ordained); accordingly ſufficient; He from His paternal-Love promiſeth to his free-will, and on his Deſire, occaſionally giveth His extraordinary Aſſiſtances.

For, notwithſtanding this original virtuous purity of the immaterial human Eſſence exinnate with the Eſoul; as being ſo, only a minute portion off the univerſal Whole, of the elementally diffuſed holy eſpirit of GOD, created one intelligent and extelligent Being; yet, it is but *finite*: as originally without (ſave inſtinctive) ideas, and only by proportionate meaſure qualified, therefore, as not attaining to infinite Knowledge, it is but *fallacious*: and likewiſe, as enabled but in part, cannot exert infinite Power; it is but *frail*.

As such, when tempted to do evil, by a knowing Being of ſuperior abilities, and by whoſe higher experienced qualifications, is *artfully* ſo deſigned, it is impoſſible that more *inſufficient* man ſhould overcome, without theſe neceſſary Truths and Powers in Aſſiſtance from the Holy MAJÆSSENCE of GOD.

KNOWN

TO THE HOLY FATHER

Are all His Works, before the foundation of the World; with His deſigned Diſpenſations reſpectively, and ſucceſſively, to the Whole; but ſecret in Himſelf, and reſerved in His own Power: and accordingly, what, and whenſoever, He in His Wiſdom Willeth, He Communicateth by His Holy GHOST to His well-beloved Holy SON: and reſerved diſcretionally in His own Power.

Agreeably, He hath ſo generouſly given His Divine MAJÆSSENCE to create, and to accompany, and by Him, His impartial diſpenſations in common, to qualify, and to enable, the minds and perſons of men, as Men: and then repreſents to their minds by inſtinct, but freely committing to the choice of their growing reaſon, what courſe of employment through life they reſpective, moſt agreeably, or neceſſarily, approved: but withall, to judge with unerring preciſion of their unconfinedly-free, *honeſt*, or *diſhoneſt*, diſpoſitions and conduct therein: and according as deſired, and deſerving, by His *eſpecial*

yet natural Beneficence, with His Truths, and with His Powers, to freely assist them to righteousness, and perfection, and honour, in their studies, employments, and preservation. *For not any thing is illustratively perfect without His Virtue.*

(The Holy FATHER, also by His infinite Wisdom, knew the connected chain of causes, and their consequential effects, arising, and continuance, from Satan's original breach of truth, and his prompting temptations thereby to Sin, that would influence the presumptuous minds of his subordinate order of angels, and the so disposed race of mankind, respectively biassing their duty and conduct, less, or more; and which, He not *predestinated*; but *permitted*, to try the voluntary faithfulness of their love, humility, obedience, and gratitude.)

He therefore, interiorly knoweth from the moment of creation of every man, (the disposition of whose nature is derived from the habit of his natural parents) his tendency towards good, or towards evil: especially, as his mind (the education of which is chiefly influenced from his associates) acquires ideas, and more and more opens with judgment;

if he inclines to good, from receiving divine instruction, He calls him to glory, through trials, *by Love*; but if to evil, and continually resists His kind Admonitions by right Reason, and meek Conscience, (as He will not strive with disobedient men alway; especially in old age) He gives him up for a time to the more immediate power of ardent trial, *by Evil*; or to a reprobate mind, whose end is destruction.

GOD is essentially Free: All things are possible with Him: therefore, He is tender over all men with justice, and mercy; but peculiarly with loving-kindness to His more obedient servants.

Accordingly, His Holy MAJÆSSENCE, from the Effects of His Reason, His Law, and His Gospel, so seeing respectively in transgressors even the least inclination to repentance, *by His common Grace* lovingly promotes the same; and if continued and prevailing to good, (though ignorantly attended with evil) He intercedes by The Holy SON, to The Holy FATHER; Who, then, by

His generous gift of Mercy, in due time elects them; and *by His especial Grace* disposes their free-will to virtue.

Peculiarly, from His especial loving inclination to Mercy; (*"And, as He will not suffer His Truth to Fail: "Neither the Gates of Hell to Prevail against It"*) by Decrees of His Wisdom in Providence, He originally designed superabounding, some of the children of men, *for appointed times*, elects, calls, and ordains, them (though liable to the common infirmities of men) for the *reclaiming* of His Church, as the established Order therein also failed; nutritively inclining their minds to righteousness: by which effectual strength of persuasion, they might overcome erroneous opinions, and be enabled to sustain their conduct unblemished, from the stupid errors and vicious habits of the World, to salvation: and, in His due time, Gives them *superabounding Measures of Truth, and Power*, for that generous Purpose.

THE HOLY ANGELS,

Are the celeſtial miniſtering meſſengers of The Holy FATHER, of The Holy SON, and of The Holy GHOST, to Earth, and to Heaven: by their perfect Faith have power to become *inviſible, or viſibly aſſume appearance* to Men.

When Divinely Commanded in reſpective miſſions from Heaven, they deſcend into terreſtrial Space; obediently, freely, and lovingly, reſiding agreeably to their temporal Appointments, *as external reſpective tutors* to the minds, *and watches, and guards*, to the perſons and properties of Men: eſpecially, yea, principally, to thoſe that are the more faithful: occaſionally aſcending with true report, and neceſſarily *to them adminiſtering good, ſecretly defending them from dangers, and protecting them from the malice and envy of diſobedient men; and of devils*, from whom The Holy MAJÆSSENCE is withdrawn; therefore, ſince, does not any ordained ſervice to GOD.

Or, when for wiſe ends, it is the Divine Will, they cauſe diſappointments, and miſfortunes, *intended for good:* or even, withdraws, and permits for the time appointed *temptations to evil*; for the greater trial of Men: yea even, for thoſe who by their continual prayers to GOD, are by Him ſufficiently enabled, qualified, and Aſſiſted, to reſiſt them.

(Angels are alſo the celeſtial miniſters to deſtroy them whoſe iniquity is to the full.)

Men by theſe trials or conceived counter ideas, have their minds actuated; and by which, their real deſires, judgments, and wills, to reaſon, or covetouſneſs, might be exquiſitely known to their indwelling Divine PRESENCE; *The unerring Witneſs of GOD.*

That they, who thereby, are approved prudent and voluntary valiant, to the overcoming of deſigned evil, in the ſight of God, Angels, Men, and Devils; *as Angels*, might alſo obtain immortal *honour*, rewarded with proportionate degrees of *glory*, and inherit eternal *love*.

THE APOSTATE ANGELS,

Who by the Power of GOD All-righteous, as lightening fell from Heaven, *their highest happiness, in the beatific Vision*; in His temporal Mercy also, permitted them to remain in the *terrestrial Space*, till His appointed Judgment: that they might see, and know, that men in Earth, whom he intended to create, *by faith only*, would humble themselves; and love, worship, obey, and praise, Him: that the justice of their condemnation to dishonour, darkness, and wrath, eternally, for their unpardonable Ambition, Pride, and Apostacy, might be *universally conspicuous* before the faces of all His rationally prudent Creatures: and that, if within that time, they respectively shewed signs of repentance; *as His Mercy is infinitely Unbounded*, their torments, though irrevocable, might accordingly be made more tolerable.

THE ORIGINAL MAN, ADAM;

From the received fulneſs of Providence, becoming careleſsly un-conſiderate of the conſequence of the Divine Command, not watchingly aware of temptation to evil, and by preſumptive ſelf-ſufficiency, and ſo neglect of prayer for Divine Aid of neceſſary Truths and Powers, to reſiſt, when tried by the Tempter:

Firſtly, ſelf-bounding in his mind a covetous deſire, judgment, and will, to touch the *forbidden Fruit* of knowledge, beauty, and taſte; and thereby intruding into the divine Right of his LORD and GOD, *broke* not only *the Law of Reaſon or Obedience to Him*, (by which he forfeited to the Holy PRESENCE *as Juſtice*, the unerring Witneſs of Duty and Conduct in him, His uſual perfecting degree of ſtrength of qualifications) but alſo, *the regular order of righteouſneſs in himſelf:* (by which he cauſed perpetually in his mind, the ſhame, the ſorrow, and the fear, of Death:)

And ſecondly, by his committing theft on that *reſerved Property* of his Lord and Neigh-

bour, in taking, eating, and receiving, of the Same into his own perſon, *broke* alſo, not only *the moral law of Friendſhip with Him*, (by which he forfeited the Divine uſual perfecting degree of ſtrength of abilities) but likewiſe *the regular order of nature in himſelf*, (cauſing perpetually in his Body the want of cloathing, the ſickneſs, and the pain of death.)

But Who, ſtill in temporal mercy, as a friendly reminding *Conſcience* to him, (and to his offspring) meekly repreſents to his mind, and ſenſitively felt in his heart, his ungrateful defection of reaſon, breach of duty, and imprudent conduct: that he thereby convincedly, might *re-believe* the Word of GOD; *earneſtly repent* of his Treſpaſſes, *and pray for* (eternal) Mercy, and return of (eternal) Grace. On ſuchwiſe forewarning him of (eternal) Death.

Otherwiſe, if ſtupid, to inform him that He *The Divine Witneſs* is perpetually within him, and at the laſt great Judgment, will repreſent to his un-regenerate mind (ever to be remembered) an open, juſt, regular, and final, Account of every tranſgreſſion, of day,

and of night; confronting him accordingly with every relation, neighbour, and perſon, with whom he has had tranſactions: then *forſaking him*, will return by The Holy SON, (The final Judge) to The Holy FATHER.

Our firſt parents, ſo originally tranſgreſſing, by their Lord and Paſtor were excommunicated, and baniſhed from the immediate perfecting natural Providence, holy Church, and terreſtrial divine royal Court, of The Holy SON of GOD, and of Angels; in Paradiſe: and ſubjected to His accidental natural Providence in the ſurrounding World.

Where, and by which, under ſufferance of His temporal mercy continued; while they with all their offspring are ſuſtained; are liable to receive from their own regular, or irregular, conduct, that of their brethren mankind in general, and reſpective, and this ſame Providence, good, or evil; health, or ſickneſs; plenty, or poverty; long-life, or untimely-death; as it *chances* to them.

Yet, GOD All-ſufficient, ever Gracious; by His perfecting natural Providence held in reſerve, there, *occaſionally Diſpenſes of the*

Same, according to the more obedient dispositions of Men.

In Mercy, lovingly convincing the erring thoughts, and guiding the actions of they that are faithful, for them resisting the malicious and envious intentions of devils; restraining those of their brethren that are oppressive; and changing what to them is improperly violent, or insufficient, in accidental Nature: yea, also in secret sometimes, to the ungrateful, but in prudence, does wonderful things for their preservation.

Or, in Justice, to punish those that are obstinate to do evil: and to destroy them whose measure of iniquities are to the full.

T

THE HOLY FATHER,

At His determined time; from His generous loving Mercy gave for the Redemption of Mankind, and ſent from Himſelf of His Holy GHOST, *as terreſtrial, and celeſtial Natures*, to His Holy SON, (ſeated on His celeſtial Throne) Initiating, and Impowering, Him to vaniſh void His heavenly elemental Perſon; to Aſſume of the terreſtrial holy eſpirits, (alſo equal originally of The Holy FATHER, and in or upon the Earth) and to create thereof immediate around Himſelf, one immaterial, living, ſenſible, rational, prudent, Eſſence, exin one material Eſoul; to enable with virtue, underſtanding, and power; and to qualify with memory, judgment, and will; the Same, *as Man.*

And, on the agreeable Obedience of the Virgin Mary, in and from her perſon, a living, ſenſitive, eſſentialific-Eſpirit, and a living, eſſentialific-Body, in all reſpects correſponding thereto, into *one elemental Perſon:* for the requiſite means, by which *to accompliſh* that Redemption.

In conformity to the Will of The Holy FATHER, The Holy SON in His agreeable Love, *reverently Obeyed*; and deſcended from Heaven to this Earth: accordingly So, *Aſſumed*, and took His reſidence in the womb of that bleſſed Virgin, and from *her nature*, became the *Brother of Mankind*; whom, by His Death, He had to redeem.

By this *Union*, He was the Holy SON of GOD, and that holy Son of Man, *in One Perſon*; even JÆSUS: in Whoſe Divine MAJÆSSENCE, and human Eſſence, continued two diſtinct Minds; both infinitely Pure and Holy: whoſe human knowledge, was immediately and perfectly conceived by The DIVINE, but the Divine Knowledge, was only communicated occaſionally, to His human Mind: but *intire* in unity of Will.

Who, when He had attained the full ſtature and ſtrength of Man, and then Baptized (by John, the holy prieſt, and baptiſt) with The Holy GHOST, to be as a Member of the chriſtian Church; by Water; (The viſible Sign, by His human nature He gave to the Church, of the purity of His in-

tentions; and the ratification of His Covenant, with GOD, and the Same.)

The Holy FATHER in His continued Love to Mankind, Gave, and Sent from Himself, of His Holy POWER, multiplicative; as *eternal Mercy*, and *ordaining Grace*: poſſeſſing, All-ſufficient fulneſs *of perpetual Strength, of inlightning Truths, and of miraculous Powers:* (in the viſible form of a Dove) *to Anoint, Re-unite with, Initiate, and Impower*, His Holy MAJÆSSENCE, The WORD, The CHRIST as GOD and Man; *to be as Teacher, Miniſter, Prieſt or Paſtor, Prophet, and King:* to offer them his Mercy, and ordaining Grace; and to teach them His Law: to give them occaſionally, abounding, and ſuperabounding, Truths; and to manifeſt the certainty thereof, by the effects of His omnipotent Powers: yea, even, that of caſting out *Devils* by His Word.

Which, when He had Accompliſhed by Himſelf, He offered up His Perſon, *on the Croſs, and to redeeming Death;* in His human terreſtrial nature, on Earth; to ſatisfy temporal juſtice, and to obtain the like mercy; and, in His human celeſtial nature, in Hell;

to ſatisfy eternal Juſtice, and to obtain the like Mercy; *for Men.*

And, on His having *ſo Completed*; by the Same His indwelling Holy POWER, He triumphantly overcame Death, re-aſcended from Hell, roſe again upon Earth *for the confirmation of their Faith*, and re-aſcended to His *celeſtial Throne*; agreeable to The Holy FATHER's Will.

From Whom, according to His Promiſe; He ſent of the Same His received Holy POWER, to enable, and to qualify, to Initiate, and Impower, thoſe Men that The Holy FATHER had elect, and He had choſen, (and who were diſpoſed) to promulgate, propogate, and eſtabliſh, through the World, that *great Work* He had begun.

(It was eſſentially neceſſary, according to the creational laws of Nature, and Reaſon, that JÆSUS, *as Man*; like to the firſt Adam, before his fall, *ſhould be perfect in all reſpects*: only to begin, to acquire knowledge from Nature, and the holy Scriptures, by living, ſenſitive, rational, and prudently defined, ideas; and from the ſtrengthening influence of indwelling Reaſon, guiding his

understanding, and judgment; gradually as he grew up in stature from his birth, to manhood: therefore, his human nature of itself, *was liable to frailty, and to suffer temptations, as Man*; that so, he might be perfectly sensible of, and acquainted with, that nature in every state: *but Sin he knew not*; from the effects of his continual desire, fervent prayers, and stedfast faith, for the unerring Guidance, and never failing Assistance, of the Truths, and Powers, of his indwelling Holy MAJÆSSENCE; and being perfectly watchful, and obedient, to the Same, he thereby becoming *so strengthened or sealed* against Sin, was kept from falling.)

THE DIVINE HOLINESS,

As *eternal Mercy* and *ordaining Grace*, poſſeſſing All-ſufficient of perpetual renewing Strength, and of occaſional Truths, and Powers; freely given in Meaſures of loving-kindneſs, (additionally) *in Common*; to *accepted* deſirous, believingly converted, men. So originally from The Holy FATHER to His well-beloved Holy SON JÆSUS CHRIST, and by, and from, Him (for His perfect Obedience and Suffering ſake) by the holy means of truly ordained miniſtering-paſtors reſpective; *(for the following divine purpoſe.)*

But firſt, each of theſe in his holy Function, by fervent prayer to the Holy FATHER (Which art in Heaven), for guidance to know, and to carefully accept of, all ſuch men as humbly deſire to become members of CHRIST; by His baptizing them with Water, in the preſence of one, two, or more, members of the Church (as witneſſes); by his fervent Prayer for them, then preſented to GOD; by his ſtedfaſt Faith in GOD's promiſes to, and by His impoſition of holy Hand upon, them reſpectively, ſo quali-

fied; thoſe then by That Holy PRESENCE, become *elected*, and *adopted*, to be as perpetual *communicating Chriſtians or Sons of GOD*.

And thereby intitled to His Promiſes, of temporal terreſtrial-life; but eſpecially of eternal celeſtial-Life.

Then, on their *daily Deſire*, to The Holy FATHER (Which art in Heaven) by His Strength He perpetually enables and ſatisfies from His Word, the cravings of the ſenſe of their Eſouls with *purifying-ideas*; qualifies and ſatisfies from Himſelf, the deſires of the reaſon of their minds with *holifying-grace*: to virtuouſly receive, retain, and lovingly enjoy, the diſpenſations of *holy knowledge*, to underſtandingly define their truths to a ſtedfaſt opinion in, inclination to, and prudent diſpoſition of, *holy duties*; and to powerfully exert propriety of conduct, and generous diſpenſations, actively *to do good*, where requiſite, to their chriſtian Brethren; to their unbelieving brethren; yea, and alſo to their ſubſervient fellow-creatures: and impowers them with *ſtedfaſtneſs in faith*, and *willingneſs to prayer*.

By His Truth, occaſionally; on continuance of their faith, ſupported by their daily deſire and prayers for His Aſſiſtance to their diligence; He then *vindicates*, and *preſerves ſure*, the Claim, by, and to, them of, theſe Promiſes, through all temptations to the end of this life, and into fruition of eternal Life.

And, by His Power, occaſionally; He then on their fervent prayer, and ſtedfaſt faith, emboldens them to *ſuffer patiently* for the chriſtian Name.

THE DIVINE HOLINESS,

Poſſeſſing All-ſufficient of perpetual Strength, and of occaſional Truths, and Powers, in excelling Meaſures of loving-kindneſs, as *Ordaining Grace, in Ordinary;* ſo originally from the Holy FATHER, to, and by, JÆSUS CHRIST, and from Him, freely given to *accepted Men*: on fervent Prayer, to The Holy FATHER (Which art in Heaven) from a *prophetic-apoſtle*, or in like manner from two, or more, *miniſtering-paſtors*, of the Church, for Guideance to chuſe (with care) from amongſt their elect Brethren in Common, of the moſt humble, patient, ſober, friendly, diligent, faithful, learned, willing, able, active, ſtedfaſt, and prudent, of them (to be, *as Watchmen, as Witneſſes, and as Stewards*, Therein): and, after their receiving of His ſanctified Body and Blood in holy Communion, (being ſet apart,) by his fervent Prayer, with impoſition of his holy Hand, or by their fervent Prayers, and impoſition of their holy Hands, (by which, denoting their perſons to GOD, and the Church) preſenting them to GOD, with ſtedfaſt Faith in His Promiſes to them; they are then by

The Same Holy POWER *Ordained*, to be as perpetual *miniſtering-paſtors or biſhops*; in ſucceſſion; in the Church.

Accordingly, then, by His Strength He perpetually qualifies their minds, and dignifies their perſons, with *holy ſimplicity of Manners, devoutneſs in Prayer, and firmneſs in Faith*; alſo, enables the virtue of their reſpective ſenſe, *to rightly conceive* the confeſſion of faith from humbly deſirous converted Men; their underſtandings, *to rightly define* the truth of that faith; and their powers, *to rightly baptize* with Water the believers of the Truth; into the Church: to unite the members of the Church in prayer; to preach to them the received truths, and the definition of the ſame, agreeable to Reaſon, Conſcience, and Grace, ſo as to convert, and comfort, the tender conſciences, and to forewarn them againſt evil; and to rebuke daring offenders, weak in the Faith: to adminiſter requiſite Gifts to their reſpective ſubordinate aſſiſtant Brethren, and alms to the neceſſitous.

By His Truths, occaſionally; on their fervent Prayer, and ſtedfaſt Faith, He Aſſiſts

their minds *to define the Right*, in holy judgements of Duty and Conduct.

And, by His Powers, occaſionally; on their fervent Prayer, and ſtedfaſt Faith, He Aſſiſts their perſons *to adminiſter divine Gifts* of Baptiſm, and the Euchariſt, to the faithful; *to Excommunicate* the obſtinate re-diſbelievers; and *to Re-admit* the penitent into Communion.

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Alſo, each paſtor, or paſtors, when agreeably Diſpoſed, by the Truth and Power of The Same Divine AUTHORITY; with, and in the preſence of, one, two, or more, civil members of the Church, when aſſembled together in Communion, and as Witneſſes, in the Name of JÆSUS CHRIST their Head; on their fervent Prayer to The Holy FATHER (Which art in Heaven) for Guidance (in Care) to chooſe the moſt humble, patient, ſober, friendly, diligent, faithful, learned, willing, able, active, courageous, and prudent, of their elect Brethren in Common, for reſpective aſſiſtant Brethren; (and placing them apart) on their receiving of the holy Sacrament (as a proof of their Faith); on their fervent Prayer preſenting them to

GOD; and on their ſtedfaſt Faith in His Promiſe, by the Sign of impoſition of his and their holy Hands, is given them of reſpective Meaſures of The Same received Holy MAJÆSSENCE, *to Ordain* them reſpective by Name, *elders* (i. e. juſtices, wardens, and governors; to be as *moral counſellors*, co-ordinate, expounders, explainers, and vindicators, of the Laws or Truths); *deacons* (i. e. vice-ſtewards, ſub-ordinate); and *teachers* (i. e. inſtructors to youth, ſub-ordinate); to be as perpetual *miniſtering-rillers*; in ſucceſſion; in the Church,

THE DIVINE HOLINESS, Poſſeſſing All-ſufficient of perpetual Strength, and of occaſional Truths, and Powers, in more excelling Meaſures of loving-kindneſs, as *ordaining Grace*, *in Superordinary*, and *Superabounding*; ſo originally from The Holy FATHER, to, and by, JÆSUS CHRIST; and from Him immediate, freely Given to *principally accepted Men*: on His long and fervent Prayer to The Holy FATHER (Which art in Heaven) for His Guidance to chuſe them, the moſt humble, patient, ſober, friendly, diligent, faithful, learned, willing, able, active, courageous, and prudent, of His diſciples, from their elect Brethren: whom He afterwards by, and with, The Holy PRESENCE (inviſible) firſt *Ordained*, to be as perpetual *miniſtering-paſtors*, (yoke-fellows) to ſeek out His loſt ſheep: and whom, after their receiving of His ſacred myſtical Body and Blood in holy Communion, (before He Suffered) He preſented to GOD; and on His continued fervent Prayer to Him for His good Will to them; (after His Reſurrection) by His ſtedfaſt Faith in The Holy FATHER's Promiſe,

He (on Earth) from Himſelf ſo immediate, *Ordained*; by, and with, the Same His received Holy GHOST, (in the viſible form of Breath) to be as perpetual *apoſtles*: (or *pillars*) as His moſt immediate human Repreſentatives, Super-ordinary to rule, in His Church.

Accordingly, then by His Strength He perpetually qualified their minds, and dignified their perſons, with *ſingularly holy ſimplicity of manners*, *fervency in Prayer*, and *ſtedfaſtneſs in Faith*: alſo Super-ordinarily enabled their reſpective ſenſe, that by its virtue *to rightly Conceive* the condition of the Church; by its underſtanding *to rightly Inveſtigate*, and *Eſtabliſh*, the fundamental Laws for the Same; and by its powers *to rightly ſet in Order* its Conduct.

And likewiſe, (in Heaven) on His fervent Prayer to The Holy FATHER for His Promiſe to them; He from Himſelf immediate, of the Same His received Holy POWER, (ſent in the more conſpicuouſly viſible form, of cloven firey Tongues) *Ordained them*, to be as perpetual *prophets*, ſervient, to ſuperaboundingly adminiſter in that Age; according to the neceſſities, and difficulties, of

the times; as the Church by decay of Humility, neglect of Conſideration, and indifference in Prayer, fell into Error, weakneſs of Faith, and want of Compaſſion: and, accordingly *to rightly Ordain* of their elect Brethren *governing-paſtors* to rule, and *as diſpenſing-miniſters* to nurture, the faithful Therein.

By His Truths, occaſionally; on their fervent Prayer, and ſtedfaſt Faith, He initiated their minds with *holy knowledge* of things paſt, preſent, and to come.

And, by His Powers, occaſionally; on their fervent Prayer, and ſtedfaſt Faith, He impowered their minds and perſons with ſuperabounding Courage, *to Preach*, and *to Reveal*, their received Truths; (in all languages) and, *to Perform*, or agreeably Will The Holy POWER in or by other Beings *to Perform* miraculous Effects: to the *Glory* of GOD; and increaſe of *Strength* and *Happineſs* to His Church.

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The Divine BEING hath ſo paternally Diſpenſed by His Goodneſs Wiſdom and Power theſe prudent governments, and mi-

niſſerations, of His Juſtice, and Mercy, in every Age; that thereby might be ſhewn forth the infinite Majæſty of His Perfections, towards the *reſtraining* His Church, *in Order*; and the infinite Humility of His Love, towards the *diſpoſing* all the degrees of members in the Same, *to be perfectly happy in Unity.*

MORAL, AND RELIGIOUS, RECTITUDE,

Requires of every believing and converted Man before the Gift of Mercy, and afterwards by the Law of Grace:

Firſt, in reſpect to GOD; that he ſhall patiently ſearch, conſider, and know, and in conſequence believe, that He though *Juſtice*, is alſo LORD of *Mercy*; Who perfectly Knows the conſtitution of All His Creatures: that they as finite, fallacious, and frail, are but weak, and liable to fall in temptation; and, as ſuch, does daily Shew temporal Mercy on them: eſpecially, as they humble themſelves, repent to the obedience of charity, pray to Him ſincerely in faith, and in hope of His continued loving-kindneſs; eternal Mercy alſo.

Secondly, in regard to himſelf, as Man, that he ſhall be patiently attentive to, and conſider from the internal Dictate of his Divine Conſcience, agreeing with his own reaſon, and with revelation, and in conſequence believe, that himſelf is *a ſinner*: by tranſgreſſing in his anceſtors, and of himſelf, the Laws of Reaſon, and Nature: and by which, he forfeited his Peace to the Juſtice of GOD: and of himſelf, *could not redeem* the Same.

Until JÆSUS CHRIST The Holy SON of GOD and Son of Man, had by His Body and Eſpirit ſuffered for him the want of cloathing, the ſickneſs, and the pain, of violent *natural death* (on the croſs), externally by Men in moral-authority; by them, excluded from *the light and good of this World*, and ſealed into the Grave: the ſentence due by common-juſtice to the un-naturally diſobedient, terreſtrial, mortal, Eſpirits and Bodies; and by theſe, the Eſouls and Eſſences, of (as moral) Men.

And alſo, by His Eſoul and Eſſence, (with DIVINITY) had Suffered for him the Shame, the Sorrow, and the Fear, of violent *ſupernatural Death;* by the internal Holy PRE-

SENCE (or Holy POWER's withdrawing Comfort), as Juſtice of GOD; and externally, by the permitted malice and envy of Devils; excluding Him from *the Light and Good of Heaven*, and Sealed (by darkneſs on the Sun) down through the ſtates of Men living on Earth, (The Earth trembling at His Holy PRESENCE deſcending) into thoſe departed from this life; and even to the *Centre of Hell* (The interior aireal-firey-Sphere or *Heart of the Earth*): a taſte of the torments due by divine Juſtice to the unreaſonably diſobedient, celeſtial, immortal, Eſſences and Eſouls, of (as religionic or angelic) Men; His Brethren.

To Certify to the univerſe of Angels, of Men, departed this life, and of Devils, He actually did *ſo fulfil all Righteouſneſs*: His immediate return and ariſing again from Death, (The Earth trembling at His Holy PRESENCE aſcending) from Hell, and the Grave, by and with the loving Pleaſure and Comfort of the Holy PRESENCE or POWER of Juſtice (The unerring Witneſs of GOD), *did Confirm it*: eſpecially So, by His aſcending with the Same Holy POWER into Heaven,

to His Holy FATHER: by whose Acceptance of His Perſon, Acknowledged His Sufferings for the tranſgreſſions, and redemption into temporal-life, for all, but eſpecially into eternal-Life, for all believing, converted, and adopted, Mankind, *All-ſufficient*: and by Which, He became *perfectly Reconciled* reſpectively, to them.

To Verify to Men His miniſters on Earth, that He truly was So; His Gift (by immediate deſcent from Heaven) of the Same His received Holy GHOST or POWER, *of Mercy, and Grace*, multiplicative, viſibly on them reſpective, *convincingly Shewed*: eſpecially ſo, by His Divine Effects on their manners and converſation.

And, even Proved to the World, by their manifeſtation and publiſhing of the Goſpel *with miraculous Powers*: eſpecially So, in the face and under the pain of violent natural deaths.

That his opinion or faith ſhall be ſtedfaſt in the *Promiſes* of GOD, by that Atonement, of *Pardon* and *Reconciliation*; Offered through and by the Perſon and Word of His only SON: and by His Holy POWER in His

apoſtles, and prophets; preached, and recorded, by them in the holy Scriptures, of Truth; in the old Teſtament, of the eſſential neceſſity of, and in new Teſtament, of its being eſſentially Accompliſhed; for all believing Men.

And, that he ſhall *truly repent* of his errors, ſelf-ſufficiency, and covetouſneſs, of ambition, of riches, and of ſenſuality, to rational, and natural, Obedience, fervently pray in faith to be Baptized with The Holy MAJÆSSENCE, the Diſpenſer *of Mercy and Grace*, (the *Pearl* of great Price) and *Conform with His Love*.

Thirdly, in regard to Men; that he ſhall patiently learn, conſider, and know, and in conſequence believe; that they as his brethren, are but finite Beings *like to himſelf*; liable to temptations, and of themſelves fallacious in thoughts, and frail in words, and in deeds; that he ſhall be ready to meekly bear with their lack of knowledge, judgments, and impediments; to pity, and aſſiſt, them as neceſſary, with every charitable and reaſonable inſtruction, and natural ability.

And, if not wilfully ſtupid in treſpaſſes, *forgiving them;* and yet if ſo, *not taking revenge:* for juſtice belongeth to GOD; and from Him, to prevent evil, Delegated to His reſpectively appointed governors; to rule, to admoniſh, to rebuke, and to correct; and even, to put to death; thoſe that are ſubject to their juriſdiction; according to reaſon, and nature; to Whoſe Holy POWER they ſo, are *equally* Accountable and Subject.

And laſtly, in regard to his inferior ſubſervient fellow-creatures; he muſt accordingly know and believe, that they are *of ſtill weaker capacities* than Men; (though ſome of them of greater powers) as ſuch, if willing to obey, muſt be uſed with lenity, and encouragement, and mercy: but if ſtupid and able, muſt be corrected; yet agreeable to reaſon, and nature.

CHILDREN,

Begenerate or born of chriſtian parents, partake of their baptiſmal Covenant; by which *ſinleſs*; (and dying in that ſtate, are happy) being in the ſight of GOD *as Infants*: are firſt received into the Church by Prayer, laying on of holy Hand of a miniſtering-paſtor, and by his Faith *Bleſſing them*: (Thereby reverently Beſeeching, and Promiſing from, The Holy PRESENCE in them reſpective, to Guide and Aſſiſt their virtuous endeavours) and thence, continued under the care and chaſtiſement of their parents, or of two, or three, willing chriſtian members; as they that ſhall anſwer for their conduct, to the Church; till they ſhall arrive at mental competency to acquire a true opinion of the Principles of the chriſtian Faith.

Alſo, Children of un-chriſtian parents; on *Deſire* to be received into the Church, are accepted *as Infants*; and on ſuchwiſe partake *freely of its Bleſſing, Inſtruction, and Aſſiſtance*; and accordingly, by the Church for that purpoſe, appointed under the patronage, care, and chaſtiſement, of two, or three,

of its willing members; till they arrive at a true opinion of the chriſtian Faith.

The Church then, as it were, invites them to marriage in their own perſons *by baptiſmal Covenant*; which, if then *approved*, their reſpective true opinion of that Faith is required by, and for the examination of, the Same; and if that confeſſion is found *agreeable to the Truth*, they are then by the outward Sign of Water *Baptiſed* into the Church: and by the Same adjudged qualified, and appointed its lawful communicating members in Common.

(For Verily, Water baptiſm, without true faith, is of none Effect: neither can this faith have being, without a right opinion: and this is not conſiſtent, without a ripe judgment: for they cannot be ſaid to be competent, without this requiſite of qualification, to define: and this produces nothing worthy even in Men of otherwiſe great knowledge, without the knowledge that they are Sinners; of the Atonement made for them; and of the Promiſes of GOD, of Mercy and Grace, conditionally ſo: [attained from His Word, given to thoſe that willingly

hear and receive it] neither can this knowledge be productive of a ſure foundation in faith, without The Holy PRESENCE by Reaſon, remind of Truths, and by Conſcience remind of their breach: and which, are effectually obtained by prayer: neither can this faith be conducive to peace of mind, or effectual to ſalvation, without a free, compoſed, honeſt, and ſtedfaſt, *choice to good, and will to be conformable to it*: "*For without holineſs, no man ſhall ſee the* LORD" *The Holy* FATHER.)

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Each Man ſo qualified, and diſpoſed to become *a Chriſtian*; on his Deſire, and Confeſſion of the true Faith, to an ordained miniſtering-paſtor of the Church, (or, where alone, confined from the viſible Church, then to JÆSUS CHRIST; the omnipreſent Holy Head of the Same) with requeſt for his Prayers to GOD for him to be Baptiſed: he is then *accepted* by him accordingly; with, and by, Water.

(Water, then, is the natural means [The emblem of purity, ſimplicity, and meekneſs]

the converted ſinner provides: appointed by Divine Ordinance, and perſonal Example, to the Church, for this external gracious Uſe; [The viſible Sign of Covenant with The Holy Head, and Members, of the ſame] and, that by it, might be waſhed from his perſon, his conſcious exterior uncleanneſs.

Man therefore, by this Water *voluntary* in *his own Name*, gives to the Church this Sign of his repentance, death, and burial, unto Sin; and new birth or ariſing again to a holy Life; and Ratification of the purity, and ſincerity, of his intentions, to perpetually abſtain from unreaſonable, and unnatural, Deſires: thereby to be a clean Veſſel or pure Temple for the reſidence of ſo Holy a Gueſt, yea, and as already dwelleth therein.

And, by which Sign, of Water, firſt given [in common] by and from the Providence of God; alſo the holy miniſter for the Holy Head of the Church, Teſtifies the Divine Acceptance, and mutual Ratification; in and by the tranſcendent *Name of GOD*, The Holy FATHER, The Holy SON, and The Holy GHOST.)

The holy miniſtering-paſtor then, on his *fervent Prayer* to the Holy FATHER, in the Name of His Holy SON, the believing and converted Man by the intermediate impoſition of his holy Hand *in ſtedfaſt Faith*, is eſſentially Baptiſed with, and ordained by, the renewing Virtue and Power of The Holy GHOST, *Mercy, and Grace;* inviſibly received into his Eſſence, (exin his Eſoul); the moſt excellent place in Man: (re-uniting with the pre-received Holy PRESENCE) by Whoſe *Mercy*, his Sins are forgiven him; (and his perſon healed) and by Whoſe *Grace*, he is occaſionally Aſſiſted, to increaſe intelligently, and extelligently, holy ideas: *deſtring, retaining, and improving good; and deſpiſing, avoiding, and forgetting, evil:* ſo ſtriving towards Perfection; as a grain of wheat ſown, and ſpringeth up; firſt, the blade, then the ear, then the full Corn in the ear.

BREAD, AND WINE,

Are *truly*, and *indeed*, the Body, and Blood, of JÆSUS CHRIST.

In the Senſe, of His terreſtrial, and celeſtial, human Nature, being *finite* in Perſon, as man; He is ſeated on His Throne in the higheſt Dignity, in the Preſence of The Holy FATHER; in Heaven.

But, in the Senſe, of the Divine Nature, of His Holy MAJÆSSENCE, being continued *Univerſal* as GOD; One with The Holy FATHER, and The Holy GHOST: All the elemental particles of Holy eſpirit infinitely diffuſed, ſingularized, connected, and combined, in whatſoever ſtate, though given to the uſe, yet not actually the immortal Beings or Eſouls of Angels, or Men, are actually *(His Eſpirit) His Body, and His Blood.*

Peeuliarly, for *This* ſacred and gracious Uſe, and viſible pledge, of renewal and confirmation of *His Covenant* with His Church; are thoſe parts of the Elements the moſt ſubſtantiative and nutrative by Nature combined and propereſt for ſimple food; to be-

come *in* Man, *enlivening Blood*, and *wholeſome Fleſh*: when portions thereof are gratefully preſented by the reſpective members of the Church in holy Communion to their holy miniſtering-paſtor.

By whom, a *Portion* of which, is ſet apart for, and moſt humbly and reverently *Preſented* to GOD: and by his *fervent Prayer* to The Holy FATHER, through the Name of His Holy SON, *ſo Beſeeching Him*, (and *From Him*, according to His holy Word, in *ſtedfaſt Faith* Bleſſing or Conſecrating the Same for that holy Purpoſe.)

To *Forgive*, by the Mercy of The Holy PRESENCE by them reſpectively received in Baptiſm, the ungrateful, unreaſonable, unmerciful, and unnatural, wills words and deeds of himſelf, and of thoſe members aſſembled with him, in holy Communion; whoſe ſincere repentance to obedience *Deſires it*.

To *Sanctify*, by the Same His Holy PRESENCE, theſe His Elements, into His more immediate Body and Blood, *in* the perſons; as ſuch, receiving them in faith: and as *a ſure Sign* or *Seal* of Forgiveneſs.

And *to Shew*, by His Grace, a chearful return of His Favour; by illuminating Truths, happy Diſpoſitions, and powerful Aſſiſtances, *to good*: and moreover, if Agreeable to His Will, to Give virtuous and powerful *ſtrength* to their bodies and blood: and other good *things*, neceſſary, for their uſe, and preſervation.

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THEREFORE,

When prayer is made to The Divine CENTRE of infinite Perfection and Knowledge, (Which art in Heaven) The renewing Holy PRESENCE, (Who hath Power on Earth to forgive the Sins of the perſons in whom He dwelleth, that have pardonably Offended againſt the Laws of Nature, Reaſon, and Grace) *Forgiveth*, if they *repent*: Namely, thoſe that Acknowledge, The All-powerfully Great Self-exiſtent Holy ESSENCE, infinite Purity, Truth and Power; from Whom theſe Laws Originate: yet through frailty break them.

But, not unpardonable Sin: Namely, thoſe that have the ſufficient means of knowing GOD, and His Laws; yet, with impunity, irreverently Curſe or Blaſpheme, His Holy Name: as ſaying, That (The *Foundation*

and *Standard* from Whom All Truth and Perfection proceeds) is Impure, Untruth, and Impotent.

. . . . . .

The fervent prayers, of a faithful member of the Church, avail *much* with GOD, for his brethren alſo; eſpecially, where two, three, or more, are met together in the Name of JÆSUS CHRIST, with a pure unfeigned love and deſire for the Converſion, and Salvation, of a ſinner; yea, and even, if departed this life unrepented, alſo; if it is *ſtill conſiſtent* with the Honour of the infinitely prudent Attributes of The Holy FATHER, (with Whom all things are poſſible; Who willeth not even the natural death of a ſinner before his aged years are fulfilled; Who Delighteth in the loving interceſſion of His Children for each-other; and Who Knoweth moſt perfectly the free diſpoſitions of *All minds*, and what they within His generous Rectitude *are capable* of) He lovingly *Aſſiſteth* to repentance and converſion, and *giveth* Mercy, Grace, and Salvation, through and for His well-beloved Holy Son's Sake: that their joy might be full.

GOD ALL-GRACIOUS,

Hath ſo created, enabled, qualified, ſuſtained, and preſerved, Man to act of himſelf, as a free creature, (or agent of His holy Service, here on Earth;) that his choice to *Love*, or *Deſpiſe*, might be of his own free-will.

He hath alſo, unaſked for, generouſly given him in His Love, the truly amiable ideas of Himſelf, and of His Works; and recommended to him by His Word, the like reaſonable Law of univerſal, eſſential, efficient, Love; for him to know for his *Guide*, and to perform for his *Service*: thereby to preſerve, or re-obtain, his perfect happineſs.

If to *Love* this Amiable BEING; that Love, as a perfect and immortal Seed, muſt be living, potential, and humble, (if neceſſary, like its Original, even, to the earth) ever growing, and never fading.

But, whoſoever he be that *Deſpiſes* the Acquaintance with this Amiable GOD, the higheſt, only, and moſt perfect Good; His admirable and holy Laws, and His wonderful and beautiful Works; ſo connected, re-

gulated, and ſupported, by infinite Goodneſs, Wiſdom, and Power, it is morally impoſſible he ſhould do *faithful Service* to Him: ſuch Service, of good-will is requiſite in Heaven: therefore, he muſt reaſonably expect for endleſs-ever to be excluded from that beatific Place.

THE

Eſſence exin and with the Eſoul, of Man, is properly, only his immortal Self.

Therefore, only *competent of*, and, as ſuch, *accountable to*, the divine Laws of Reaſon and Nature, for Sin (i. e. the ignorant, negligent, but eſpecially the wilful, breach of that regular order of Truth and Power, which GOD Ordained for his Duty and Conduct.)

The mortal Eſpirit, and Body, he on Earth enjoys, (whoſe particles connected with the Elements at large; and continually waſting, and renewing) are only *the more immediate Inſtruments*, under the Influence of his indwelling Holy POWER, (for good, or for evil, to) and *lent* to, him; to act upon, and uſe, as occaſion, the other terreſtrial ſubſtances; as more diſtant inſtruments.

That, by theſe Means, he might acquire ſuch virtuous and efficacious knowledge, as is attainable while in reſidence in this life: the only *ſure treaſure* GOD intended he ſhould retain therefrom; as the firſt, durable, and happy, fruits of immortality.

Though unhappily; theſe means ſo lent for *virtuous uſe*, by impatient, unconſiderate, preſumptuous, Men, are uſed as Inſtruments *to Sin!* And in conſequence; all the other Elements that are connected, and ſo ſubordinate, to them, are uſed *Accordingly!* But, notwithſtanding; to humble, deſirous, conſiderate, minds; as originally, ſo they are, and ſhall continue; eſſential, eſpiritual, potent, beautiful, pure, and holy, in themſelves.

FROM

All theſe *Wonderful* Diſpenſations of the *Love of GOD*, in friendly Invitation, and Admonition, *to Men*; be it well remembered by them (if any) that ſtill ungratefully, imprudently, and wilfully, perſiſt in diſhonouring their loving *Holy Original*, *generous Creator*, *protecting Governour*, *and merciful Benefactor*; (Who ſo, in *amazing* Humility, Patience, and Long-ſufferance, condeſcends in temporal Mercy, to dwell in them; promoting the long-life of His offspring, delighting in their true happineſs, and waiting to adminiſter good; and even bearing with all the ungrateful Affronts capable of pardon, by their ambitious, proud, perſecuting, deſpiteful, deceitful, envious, covetous, cruel, ſenſual, gluttonous, or profligate, Conduct; in the Preſence of His Holineſs and Purity) if they do not *faithfully repent*, *and be converted* to reaſon, and mercy, GOD will not only *remind* their offences to His Laws, though gently in compariſon in this life, by their Eſpirits and Bodies; but from the final ex-

panſive Diſſolution of all other terreſtrial beings, things, and elements, into *original Chaos*, and the following *great Judgment*, will puniſh, by their then given immortal Eſpirits and Bodies, with Juſtice, eternally, (yet tempered in degrees with infinite mercy) their unpurified Eſſences and Eſouls.

The Full of the Whole:

KNOW, and HONOUR, GOD;
SEARCH, and SPEAK, TRUTH;
OBTAIN, and DO, RIGHT.

So, is our Duty, and Happineſs.

Amen.

THE COVENANT OF GOD,

Made with Abraham (and his Children) by Faith. *Saying,*

I am GOD All-mighty, The All-ſufficient, thy Saviour; thy Shield, to defend thee from all Evil; and, thy Sun, to cauſe all good things to grow up to thee.

Walk humbly before Me, and be thou perfect upright or ſincere in doing juſtly, and in ſhewing mercy.

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The words of royal DAVID.

"Be wiſe now therefore, O ye kings, be learned ye judges, of the Earth; Serve The LORD in fear, and rejoice to Him with Reverence: Kiſs The Holy SON leaſt he be Angry: and ſo ye Periſh from the right Way: If His Wrath be kindled; (yea but a little) bleſſed are all they that Truſt in Him."

"O Praiſe The LORD for His Goodneſs, and Declare the Wonders that He doeth for the children of Men: that they would offer unto Him the Sacrifice of Righteouſneſs, and tell out His Words and Works with Gladneſs."

The Christian's Faith,

I believe in GOD The Holy FATHER All-mighty, Creator of Heaven and Earth, by the Power of The Holy GHOST, through the Word of His Only Holy SON, our LORD JÆSUS CHRIST,

Who, by The Holy GHOST, aſſumed human Nature, was conceived by, and born of, the Virgin Mary; was (circumciſed, and) baptiſed: He ſuffered under Pontius Pilate, was crucified, died, (and was buried,) for the redemption to temporal-life of all Men; and deſcended into Hell for the Redemption to eternal-Life of all truly believing Men: the third day He roſe again from the dead, aſcended into Heaven, and ſitteth on the right hand of GOD The Holy FATHER: from Whom He ſent The Holy GHOST to inſtruct and impower His Miniſters: and from Thence He will come to Judge the quick and the dead.

I believe alſo in The Holy GHOST as the ſanctifier (by baptiſm) of all believing Men, into His holy catholic Church of ſaints; His forgiveneſs of their ſins; and holy communication of Grace; His reſurrection of their bodies; and life to them everlaſting.

A CHRISTIAN PRAYER.

O LORD, our moſt Gracious GOD, Holy FATHER; (Who art The loving Original, generous Creator, protecting Governour, and merciful Benefactor, of the infinite univerſe of Beings; dwelling in the moſt high and beatific Glory in Heaven) All Love, Worſhip, Obedience, and Praiſes, are moſt juſtly Due unto Thy Honoured Name. We ſincerely *deſire*, for the ſake and through Thine Only well-beloved Holy SON JÆSUS CHRIST, (The LORD our Righteouſneſs) and by the kind Diſpenſation of Thine, and His, Holy GHOST, (The LORD our Comforter) to His Ordained miniſtering governors, and ſubordinate members, of His Church the knowledge of Thy Will, and aſſiſting Power, reſpectively, to teach, and to fulfil, the Same; and gratefully we promiſe to *Obey*, agreeable to Thy univerſal Truth and Love. Be pleaſed to give us this day every gift of neceſſary and comfortable ſubſiſtance. And forgive every imprudency of our conduct, and defects of our duty, according as we ſhew our loving mer-

cy: but, we humbly acknowledge our insufficiences against temptations, and, earnestly implore Thy temporal preservation, even to eternal Salvation. For all Things are Thine, in Thy Disposal, and not any act is too great for Thy Power; (and Thou Designest not any thing in vain) *truly*, Thy glorious Attributes are Perfection, and infinite, and eternal, in Holiness.

Amen.

A Christian Prayer.

O Moſt graciouſly, kind and loving Holy FATHER, Who art inexpreſſible Perfection, LORD of Heaven and Earth; dwelling in the moſt high and beatific Glory, which proceedeth from Thy SELF the original Giver and Fountain of every good, wiſe, and perfect, Gift. As Thou requireſt to be *prudently Honoured* by all that come near Thee; by the moſt bleſſed Gift and Aſſiſtance of Thy Holy GHOST, by and of Thy well-beloved Holy SON, Whom with Thee, are the Same One GOD. We here with the devouteſt care, ſtedfaſteſt mind, and reverentialeſt Awe, that we are capable, moſt humbly deſire to approach *in mind* more immediate into Thy Holy Preſence, to offer up through His Interceſſion, our dutifulleſt Acknowledgments, for all Thy Mercies and Loving-kindneſſes we, and all other, the members of His univerſal Church, all unbelieving mankind, and all other Thy creatures, throughout the World, have reſpectively received at all times; with thoſe of this (night) day paſt alſo; and for the hope

of all thoſe yet for to come; from Thy moſt bountiful Providing, for His worthineſs Sake: Agreeably ſo, BLESSED be Thy Holy Name, O GOD moſt High for Evermore. *Amen.*

And, for *continuance* of happineſs to the Whole Church, with us Thy humble ſervants here proſtrate before Thee in the Name of our LORD JÆSUS CHRIST; Be graciouſly Pleaſed, by the Mercy of His Holy PRESENCE in us, and for His Merits and Sufferings Sake, to help forward *our repentance*, and *fatherly forgive* our imprudent thoughts, and provoking tranſgreſſions, Thou ſecretly Knoweſt:—with His holifying Virtue, by faith in the truths and viſible means of His Covenant, *to convert*, and *receive us* into Thy favour; even to endleſs Peace:—and with His adorning Grace, to kindly Guide and Aſſiſt us, to be fervently *devout* in our prayers, to be carefully *watchful* in our words and conduct, and to be ſincerely *willing* and *powerful* in our duty:—yea *to Love* Thy Holy BEING with the deareſt Affection, (becauſe of the conſequences of

Thy amiable pure Love to us: *as our Original*)—*to Worſhip* Thy Holy MAJÆSTY with the profoundeſt Reverence, (becauſe of the conſequences of Thy unbounded glorious Attributes to us: *as our Creator*)—*to Obey* Thy Holy RECTITUDE with the dutifulleſt Fear, (becauſe of the conſequences of Thy univerſal righteous Judgments to us: *as our Governour*)—and *to Praiſe* Thy Holy BENEFISENCE with the expreſſiveſt Gratitude; (becauſe of the conſequences of Thy kind Providence, eſpecially Thy undeſerved generous Mercies to us: *as our Benefactor.*)

O Gracious LORD, ſo tenderly remember us in Thy Mercy, Pity, and Compaſſion.

Be graciouſly Pleaſed alſo, with Thy virtuous and powerful Strength, (to heal) to additionally qualify, and enable, us Eſſences, with memory, judgment, and will; our Eſouls, with virtue, underſtanding, and power; our Eſpirits, with virtue, ſenſe, and ſtrength; and our Bodies, with virtue, health, and conſtitution: *ſtedfaſtly*, to deſire, to inveſtigate, to define, and to accompliſh, as neceſſary, (with illuſtration) all the natural and revealed ideas, words, and works, that

is our *conſolation* to obtain, and our *duty* to perform, to the Glory of Thy Holy Name, to the agreeable happineſs of the Church, and to joy in ourſelves.

O Gracious LORD, ſo likewiſe remember us in Thy Mercy, Pity, and Compaſſion.

Be graciouſly Pleaſed alſo, by Thy kind Providence to proſper our induſtry, and to give us daily ſuch neceſſary and comfortable gifts, of knowledge, (of Thy Holy SELF, Thy Words, and Thy Works; of our Neighbours; and of ourſelves) with a quiet mind, for our edification: ſuch neceſſary and comfortable gifts of property, with peaceful poſſeſſion; for our convenience, employments, and preſervation: and ſuch neceſſary and comfortable gifts of food, (and ſleep) with mildneſs of ſeaſons, for our ſuſtenance: even ſo, as will *impower* us to do Honour to Thy Holy Name, to reaſonably ſatisfy our creditors, to give to thoſe that need, and to be happy with ourſelves, with our friends, and with our neighbours.

O Gracious LORD, ſo likewiſe remember us in Thy Mercy, Pity, and Compaſſion.

Be graciouſly Pleaſed alſo, internally, by Thy Holy SELF, to ſtrengthen us with ſufficient of truths, and powers, againſt all ſinful thoughts; and to avoid all ignorant, negligent, and wilful tranſgreſſions: that we may always be at *peace* and *friendſhip* with Thee, with our neighbours, and with ourſelves.

O Gracious LORD, ſo likewiſe remember us in Thy Mercy, Pity, and Compaſſion.

Be graciouſly Pleaſed alſo, externally, by the miniſtry of Thy loving holy Angels, (great in power) to preſerve us ſafe from the temptations, and to defend us from the power of the Malice and Envy of every ſecret, and open enemy; that we may not be *teaſed*, neither *prompted*, to offend Thy gracious Goodneſs, our neighbours, or our own true happineſs.

O Gracious LORD, ſo likewiſe remember us in Thy Mercy, Pity, and Compaſſion.

And, be graciouſly Pleaſed alſo, to deliver us from the fear of dangers, from misfortunes, from untimely death; yea, from all Evil: that we may *rejoice* before Thee in a holy life more abundantly.

O Gracious LORD, ſo likewiſe remember us in thy Mercy, Pity, and Compaſſion.

And, be graciouſly Pleaſed alſo, to diſpoſe us with *ſocial-love*, to brotherly receive each-other (though of weaker judgments) as Beings equally from the Same Original; but, *with prudence* to define in juſtice and mercy to every one what is right and neceſſary; and *with generoſity* to diſpenſe rectitude to all, and forgiveneſs, conſolations, and comforts, to thoſe of our Brethren, of our unbelieving brethren, and of our inferior ſubſervient fellow creatures, that have need.

O Gracious LORD, ſo likewiſe remember us in Thy Mercy, Pity, and Compaſſion.

And, Peculiarly of Thy Favour; (without which, not any thing is ſtrong, not any thing is holy) Be graciouſly Pleaſed to Bleſs in a more eſpecial manner, with larger meaſures of illuminating Truths, and aſſiſting Powers, Thy Servants the miniſtering-governors, by The Holy MAJÆSSENCE of Thy well-beloved Holy SON our dear Saviour JÆSUS CHRIST Ordained reſpectively, into Authorities under Him, over or in whatſoever Eſtate or Nation, in the Church; to

be *at Unity* in His Love, Truth, and Peace; Who is The glorious, all-ſufficient, and moſt gracious, Head of the Same; and the all-mighty King of kings, and Lord of lords; (ſeated in the higheſt *Dignity*, in Thy Preſence) and for *Thy Honour*, to equally Love, and reverently Worſhip, Him; to chearfully Obey His Word, and to agreeably Praiſe His Name; to zealouſly Inſtruct in His Truths, to meekly Reform, and to juſtly Rule His people, committed to their care; according to *Thy Will*. And agreeably thereto, be graciouſly Pleaſed to incline us, and all other our chriſtian Brethren, as ſubordinate members Therein, with the learners in all ſchools of truly religious, moral virtuous, ſcientific, and artific educations, to be attentive, reſpectful, obedient, and grateful to them for *His Sake*, and *their adminiſtrations* to us; eſpecially to them under whoſe kind protection we more immediately are: that His whole Church, through Thy Mercy and Loving-kindneſs, being ſo freed from adverſity, *may fully rejoice* in Thee always, and by the effects of faith, and good works, *Glorify* Thy infinite HOLINESS.

O Gracious LORD, ſo likewiſe remember us in Thy Mercy, Pity, and Compaſſion.

And, that His Church may readily increaſe to the filling the whole Earth, according to Thy holy Word; Be graciouſly Pleaſed alſo, agreeable to Thy Honour, *(which firſt be it Glorified)* now to call *to repentance*, and diſpoſe *to converſion*, all Jews, Mahometans, Heathens, and nominal-chriſtians, by faith in His holy Truths, His baptiſmal Covenant, and aſſiſtance of His holy Power, *that they may rejoice* in His continued Benedictions alike with us, *and conform* to the *Love, Worſhip, Obedience, and Praiſe*, of Thy moſt glorious Name JÆHOVAH, The LORD Our GOD: *moſt juſtly Hallowed* through the infinite Univerſe: yea, and ſo be, to endleſs eternity.

O Gracious LORD, ſo likewiſe remember them in Thy Mercy, Pity, and Compaſſion.

And, moſt Worthy Lord, be graciouſly Pleaſed, alſo, to accept our ſincereſt Thanks for Thy *ſaving Love* to all our dear friends departed this life in Thy Faith and Fear: and kindly permit us to earneſtly Intreat

Thee, where it is conſiſtent with Thy Honour, to be graciouſly Pleaſed to remember in *Thy Mercy*, *convert*, and *ſave*, thoſe alſo that have died unrepented: that we may all meet together in thoſe happy Regions where Thou doſt dwell, bleſſed for evermore.

Theſe, O moſt Merciful Holy FATHER, with whatſoever *elſe* ſeemeth good to Thee, Who beſt Knoweth what we reſpectively ſtand in need of before we aſk Thee, We moſt humbly Beſeech Thee *to grant* to us for our ever-bleſſed Redeemer's *Sake*; for we of ourſelves, *truly*, being finite, fallacious, and frail, are but folly and vanity in mind, and duſt and aſhes in perſon: eſpecially as ſinners, *unworthy* and *unprofitable* ſervants.

Therefore, *Only* unto Thee O GOD moſt High, The Holy FATHER, The Holy SON, and The Holy GHOST, *the Alone and inexpreſſible Perfection of HOLINESS*, as is moſt juſtly Due, be All the *Glory*, and the *Honour*, and the *Praiſe*; Eſpecially, for all the excellent Gifts of Thy wonderful Love to Men.

Amen.

PSALM CXXXIX. N. V.

Thou, LORD, by ſtricteſt ſearch haſt known
My riſing-up and lying-down;
My ſecret Thoughts are known to Thee,
Known long before conceiv'd by me.

Thine Eye my Bed and Path ſurveys,
My public Haunts and private Ways;
Thou know'ſt what 'tis my lips would vent,
My yet unutter'd Words Intent.

Surrounded by Thy Pow'r I ſtand,
On ev'ry Side I find Thy Hand.
O Skill, for human Reach too high!
Too dazzling bright for mortal Eye!

O could I ſo perfidious be,
To think of once deſerting Thee!
Where, LORD, could I Thy Influence ſhun,
Or whither from Thy Preſence run?

If up to Heav'n I take my Flight,
'Tis there Thou dwell'ſt enthron'd in Light;
Or dive to Hell's infernal Plains,
'Tis there Almighty Vengeance reigns.

If I the Morning's Wing could gain,
And fly beyond the Weſtern Main,
Thy ſwifter Hand would firſt arrive,
And there arreſt Thy Fugitive.

Or ſhould I try to ſhun Thy Sight
Beneath the ſable wings of Night;
One Glance from Thee, one piercing Ray,
Would kindle Darkneſs into Day.

The veil of Night is no Diſguiſe,
No Screen from Thy all-ſearching Eyes:
Thro' midnight Shades Thou find'ſt Thy Way
As in the blazing Noon of Day.

Thou know'ſt the Texture of my Heart,
My Reins and ev'ry vital Part;
Each ſingle Thread in Nature's Loom,
By Thee was cover'd in the Womb.

I'll praiſe Thee, from whoſe Hands I came,
A work of ſuch a curious Frame:
The wonders Thou in me haſt ſhown,
My Soul with grateful Joy muſt own.

Search, try, O GOD, my Thoughts and Heart,
If Miſchief lurks in any Part;
Correct me where I go aſtray,
And guide me in Thy perfect Way.

As GOD,

All-gracious, hath ſo given Man qualifications and abilities to inveſtigate the ideas his mind receives, he accordingly acts: and by the means of thoſe, his human judgment forms opinions, and acquires knowledge; which he believes to be agreeable to reaſon or the truth: yet, notwithſtanding; theſe opinions, for want of *perfect* or *ſufficient* Evidence, are liable to error.

This additional and ſufficient *knowledge*, if neceſſary, *is poſſible* to Man; but only (in common obtained by *ſtrong deſire* with a *clear mind* in prayer, and) occaſionally *Given* from the Goodneſs of GOD, by His internal, or external, Dictate: which when received, Man is then unerringly Aſſiſted to right Reaſon or divine Rectitude, to know the Truth of things.

And, as GOD appeals to all His prudently reaſonable Creatures in regard to the *Rectitude* of that he doeth, ("Wiſdom is juſtified of all her Children") He does not exact or require of any Man *to believe* that which to his carefulleſt opinion ſeems *errone-*

ous: but Approves of *that* he by his beſt and patient ſtriving or inveſtigation is perſuaded is the truth, *if ſo;* or *winks* at that which is *not ſo:* till by His Wiſdom in generous meet Aſſiſtance, Man is Diſpoſed or Influenced to know the *Right.*

Accordingly, I humbly act, and chearfully Communicate to the unprejudiced and candid opinions of my chriſtian Brethren, (my moral brethren, and my general brethren) through the whole Earth, (but firſt, to them of Great Britain, and Ireland: whoſe Faith, and Government, as lawfully Settled under the late king WILLIAM the Third, Concentrates the neareſt the Truth) theſe my loving Endeavours of Duty, and Service, towards the preſent welfare, and future happineſs, of the Church: and which, *I believe,* are Agreeable to the Truth: from His promiſed bleſſing herein, by the internal holy Dictate of, and for the only Sake of, JÆSUS CHRIST, to His unworthy and unprofitable ſervant, William Peckitt.

To GOD Only be the Glory in the Higheſt,

Amen.

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